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THE  
FOURTH NATIONAL CONVENTION  
OF  
EVANGELICAL LUTHERAN  
SUNDAY-SCHOOL WORKERS,

HELD AT  
LEWISTOWN, PENNSYLVANIA,

NOVEMBER 4th, 5th, and 6th, 1879.

PUBLISHED BY AUTHORITY OF THE CONVENTION.

STENOGRAPHER.—HENRY C. DEMMING.

EDITING COMMITTEE.—REV. PROF. C. L. EHRENFELD,  
REV. S. B. BARNITZ, HENRY S. BONER.

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LUTHERAN PUBLICATION SOCIETY, 42 NORTH 9TH STREET.





## PREFATORY NOTE.

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THE reason the following report has not long since been ready for distribution is primarily owing to the delay of the reporter in preparing the manuscript. The whole of the last day's proceedings was delivered to us only on Christmas eve, and the previous part in small portions at times during the previous interval. The reporter had unexpected calls upon his time. His delay compelled other delays afterwards. After the long delay, we did not deem it expedient to retain it any longer for editing than was absolutely requisite, and yet such was its condition that it took some time to get it ready for the press. In the hope, nevertheless, that it will be found of great value and interest as it is, we send it forth with the prayer that God may bless it to the abundant increase of zeal and wisdom in the great work of Sunday-schools.

EDITING COMMITTEE.

*February 10th, 1880.*



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## LIST OF CONVENTIONS.

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*First Lutheran National Sunday-school Convention.*—Bucyrus, O.,  
November 4th, 5th and 6th, 1873, Rev. JOHN W. GOODLIN,  
York, Pa., President.

*Second.*—Johnstown, Pa., October 27th, 28th, 29th and 30th, 1874,  
Rev. W. M. BAUM, D. D., Philadelphia, Pa., President.

*Third.*—Wooster, Ohio, October 26th, 27th, 28th and 29th, 1875,  
WALTER GEBHART, Esq., Dayton, President.

*Fourth.*—Lewistown, Pa., November 4th, 5th and 6th, 1879, Rev.  
S. B. BARNITZ, Wheeling, W. Va., President.

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### EXECUTIVE COMMITTEE 1875-1879.

REV. S. B. BARNITZ, Wheeling, W. Va.

REV. J. B. BALTZLY, Indianapolis, Ind.

CHARLES A. SCHIEREN, Brooklyn, N. Y.

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### EXECUTIVE COMMITTEE 1879-1882.

REV. J. B. BALTZLY, Indianapolis, Ind., Chairman.

CHARLES A. SCHIEREN, 46 Ferry St., New York.

WALTER GEBHART, Dayton, Ohio.

REV. JACOB A. CLUTZ, 437 N. Carey St., Baltimore, Md.

ED. S. WAGONER, Mechanicsburg, Pa.

LIST OF OFFICERS  
OF THE  
FOURTH LUTHERAN NATIONAL  
SUNDAY-SCHOOL CONVENTION.

---

PRESIDENT.

Rev. SAMUEL B. BARNITZ, Wheeling, W. Va.

VICE PRESIDENTS.\*

William M. Kemp, M. D., North Green street, Baltimore, Md.

Rev. J. C. Koller, Hanover, York county, Pa.

Rev. Prof. J. Pitcher, Hartwick, N. Y.

Rev. N. H. Weaver, Smithville, Wayne county, Ohio.

Rev. A. N. Daniels, Seward, Schoharie county, N. Y.

D. K. Ramey, Altoona, Pa.

Edwin S. Nagle, Philadelphia, Pa.

Rev. G. W. Leisher, Manorville, Armstrong county, Pa.

G. W. Billow, Springfield, Ohio.

James H. Emminger, Mansfield, Ohio.

Rev. H. K. Fenner, Louisville, Kentucky.

Rev. C. Fickinger, Mt. Carroll, Carroll county, Ill.

Geo. R. Frysinger, Lewistown, Pa.

Rev. Alexander McLaughlin, Three Rivers, Mich.

Geo. H. Maish, Des Moines, Iowa.

Rev. Elijah Miller, Springville, Union county, Ill.

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\* Vice Presidents are *expected* and hereby earnestly urged to give all possible assistance to the Statistical Secretary in gathering Sunday-school statistics in their respective Synods.

LIST OF OFFICERS.

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Rev. M. Rhodes, D. D., St. Louis, Mo.  
Rev. W. W. Criley, Lewisburg, Union county, Pa.  
Mr. C. H. Lebold, Abilene, Kansas.  
Geo. P. Ockershausen, East 50th street, New York city.  
Mark Kurtz, Omaha, Neb.  
Rev. C. Anderson, Omaha, Neb.  
Rev. J. D. Severinghaus, Chicago, Ill.  
Rev. F. W. E. Peschau, Nashville, Tenn.  
Rev. Prof. M. H. Richards, Allentown, Pa.  
Rev. W. F. Ulery, Greensburg, Pa.  
Rev. Frank Richards, Zanesville, Ohio.  
Rev. D. M. Gilbert, Winchester, Va.  
Rev. W. S. Bowman, D. D., Charleston, S. C.  
Rev. L. A. Fox, Waynesboro, Va.  
Rev. S. A. Repass, D. D., Salem, Roanoke county, Va.

SECRETARY.

Clarence J. Reddig, Shippensburg, Pa.

STATISTICAL SECRETARY.

Rev. Luther P. Ludden, Knowersville, Albany county, N. Y.

TREASURER.

Charles A. Schieren, 46 Ferry street, New York city.

COMMITTEE TO PREPARE CONSTITUTION FOR  
NATIONAL LUTHERAN S. S. ASSOCIATION.

Rev. A. H. Stuebaker, Bucyrus, Ohio.  
Alexander Gebhart, Dayton, Ohio.  
Ross Mitchell, Springfield, Ohio.

# THE PROGRAMME.

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THEME—OUR LUTHERAN SUNDAY-SCHOOL WORK.

I. REPORTED. II. DEFINED. III. FURNISHED. IV. PROMOTED.

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## I. REPORTED.

*Tuesday Evening, 7 o'clock.*

Devotional Half-hour, conducted by Rev. M. Colver, Newport, Pa.

Temporary Organization.

Address of Welcome, by Rev. J. M. Reimensnyder, Pastor Lutheran Church, Lewistown, Pa.

Responses, by the President, and by Rev. W. M. Baum,\* D. D., Phila., Pa.

Report of Executive Committee.

Report of Treasurer, Mr. Alexander Gebhart, Dayton, O.

Report of Corresponding and Statistical Secretary, Mr. H. J. Reinmund, Lancaster, O.

Social Reunion.

*Wednesday Morning, 9 o'clock.*

Promise Meeting, Ed. S. Nagle, esq., Philadelphia.

Permanent Organization.

Reports from Sunday-schools and Synods by selected representatives.

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## II. DEFINED.

*Wednesday Morning, 11:15 o'clock.*

1. How related to Church and State?

Rev. G. A. Bowers, D. D.,† Pittsburgh, Pa.

*Wednesday Afternoon, 2 o'clock.*

2. How related to Foreign Missions?

Rev. W. E. Parson, Late of Tokio, Japan.

Rev. Jacob A. Clutz, Secretary Board of Foreign Missions, Baltimore, Md.

3. How related to Home Missions?

James H. Emminger, Mansfield, O.

Rev. W. C. Schaeffer, Richmond, Va.

Rev. A. W. Lilly, York, Pa., President Board of Church Extension.

4. How related to Education?

Rev. Charles L. Ehrenfeld, Ph. D., State Librarian, Harrisburg, Pa.

5. How related to Publication?

Mr. Saml. F. Stadelman,‡ Ardmore, Pa.

Mr. Theo. H. Smith, Philadelphia, Pa.

Mr. Henry S. Boner, Philadelphia, Pa.

*Wednesday Evening, 7 o'clock.*

Praise Service, Clarence J. Reddig, Shippensburg, Pa.

Address, Rev. L. A. Fox, Waynesboro, Va., Editor of "Our Church Paper;"

Subject—SUNDAY SCHOOL HISTORY.

## III. FURNISHED.

*Thursday Morning, 9 o'clock.*

Devotional Services, Rev. H. R. Fleck, Pa.

## 1. With Lessons.

## A. The Uniform Lesson.

David A. Buehler, Esq.,† Gettysburg Pa.

William M. Kemp, M. D., Baltimore, Md.

## B. The Catechism.

Rev. Prof. H. L. Baugher,‡ Editor Augsburg S. S. Teacher.

Rev. M. Sheeleigh, Editor Lutheran Sunday-school Herald.

Rev. G. W. Enders,‡ Richmond, Ind.

## 2. With Workers Qualified.

## A. By Knowledge of the Word.

Rev. H. C. Holloway, Newville, Pa.

## B. By Knowledge of Methods.

Rev. Luther A. Burrell,\* Brooklyn, N. Y.

W. A. Wisong,‡ Baltimore, Md.

## IV. PROMOTED.

*Thursday Afternoon, 2 o'clock.*

## 1. By Synodical and National Conventions and Institutes.

Mr. Ed. S. Wagoner,‡ Mechanicsburg, Pa.

Hon. S. S. Bloom, Shelby, Ohio.

G. W. Billow, Esq.,‡ Springfield, O.

## 2. By Teachers' Meetings and Normal Classes.

Rev. H. R. Fleck, Stone Church, Pa.

Miss Emma L. Parry, Cincinnati, O.

## 3. By Use of Blackboard and Object Teaching.

Rev. J. Croll Baum, Trenton, N. J.

Mr. J. C. Stock, Carlisle, Pa.

## 4. By Music, Prof. C. Louis Ide, Staunton, Va.

## 5. By Infant Schools.

*Thursday Evening, 7 o'clock.*

Devotional Services.

## 6. By Christian Love and Sympathy.

Addresses by Rev. Joel Swartz, D. D., Harrisburg, Pa.; Rev. H. L.

Wiles, D. D.,‡ Wooster, O., and others.

"GOOD BYE" SERVICES.

The programmes were furnished for use of the members of the Convention, as a gratuity, by the Lutheran Publication Society, No. 42 North Ninth street, Philadelphia.

The Hymns with Music, which appeared in the programme, were taken from the Augsburg Lesson Book, published at the Lutheran Publication House, No. 42 North Ninth street, Philadelphia.

\*Unable to be present on account of a death.

†Unable to be present on account of sickness.

‡Unable to be present on account of pressing and unforeseen engagements.

LIST OF DELEGATES

TO THE

FOURTH LUTHERAN NATIONAL

SUNDAY-SCHOOL CONVENTION.

---

Aitken, A. J.; Siglersville, Pa.  
Aitken, Mrs. Lucinda; Siglersville, Pa.  
Alleman, Mrs. Anna; Selinsgrove, Pa.  
Alexander, J. S.; Altoona, Pa.  
Alexander, Mrs. J. S.; Altoona, Pa.  
Altar, Jos.; Lewistown, Pa.  
Anstadt, Rev. P.; York, Pa.  
Aurand, Rev. F.; Pastor and Delegate of Rebersburg charge, Pa.  
  
Bailey, W. R.; Lewistown, Pa.  
Baker, J. W.; Supt. Lutheran S. S. of Hughesville, Pa.  
Baker, Rev. H.; Altoona, Pa.; Delegate of First Lutheran S. S.  
Banse, F.; New Berlin, Pa.  
Baum, John; Lewistown, Pa.  
Baum, Mrs. S. J.; New Berlin, Union county, Pa.  
Baum, Rev. J. Croll; Trenton, N. J.  
Baugher, F. W.; Indianapolis, Ind.  
Barnitz, Rev. S. B.; Wheeling, West Va.  
Benedict, Rev. F.; Bedford, Pa.  
Bennett, Miss Jane E.; Wheeling, West Va.  
Berry, Rev. E. E.; Mifflintown, Pa.  
Belmer, Rev. H. B.; Selinsgrove, Pa.  
Blymyer, J. C.; Lewistown, Pa.  
Blymyer, A. P.; Lewistown, Pa.



- Born, Cotta ; Selinsgrove, Pa.  
Boyer, Rev. M. J.; James Creek, Pa.  
Boner, Henry S.; Messiah Lutheran S. S., Philadelphia, Pa.  
Brackin, Mrs. S. R.; Delegate from Yeagertown, Pa.  
Bright, Rev. J. A.; Jersey Shore, Pa.  
Bright, Mrs. J. A.; Jersey Shore, Pa.  
Brown, Sam'l L.; Mifflin county, Pa.  
Brumbaugh, D. S.; Roaring Springs, Pa.  
Burgs, Mrs. Ella; New Berlin, Union county, Pa.  
Carmon, Mrs. Mary A.; Huntingdon, Pa.  
Clutz, Rev J. A.; Baltimore, Md.  
Colver, Rev. M.; Newport, Pa.  
Coutner, Miss Mary; Lewistown, Pa.  
Crawford, Olivia A.; Sinking Valley, Pa.  
Criley, Rev. W. W.; Lewisburg, Union county, Pa.  
Creveling, Thomas; Espy Sunday-school.  
Crist, Rev. Geo. W.; Duncannon, Pa.  
Croll, Rev. John; Middletown, Dauphin county, Pa.  
Dalby, C. R.; Lewistown, Pa.  
Dale, Clement, Esq.; delegate from Synod of Central Pa.  
Dimm, Jacob; Muncy, Pa.  
Dimm, J. H.; Muncy, Pa.  
Domer, Rev. S., D. D.; Washington, D. C.  
Domer, Lizzie C.; Sabbath Rest, Blair county, Pa.  
Donson, Daniel; Dayton, O.  
Dunn, Jennie; Lewistown, Pa.  
Dunkleberger, D. B.; Landisburg, Perry county, Pa.  
Dunkleberger, John; Landisburg, Perry county, Pa.  
Ebert, H. A.; York, Pa.  
Eckbert, Wm. F.; Selinsgrove, Pa.  
Ehrenfeld, Rev. C. L., Ph. D.; Harrisburg, Pa.  
Ehrenfeld, Mrs. C. L.; Harrisburg, Pa.  
Emminger, Jas. H.; Mansfield, O.  
Emminger, Mrs. J. H.; Mansfield, O.  
Evans, Rev. Wm. P.; Cohansey, N. J.  
Ellet, Cyrus; Dry Valley, Pa.  
Ellet, Mary; Dry Valley, Pa.

- Filson, Samuel.  
Finkbinder, Rev. J. W.; Middletown, Dauphin county, Pa.  
Fink, Rev. R. A., D. D.; Delegate from Johnstown, Pa.  
Fischer, Rev. W. E.; Center Hall, Pa.  
Fleck, Rev. H. R.; Stone Church, Pa.  
Fleck, Mrs. Annie M.; Pa.  
Fleck, Luther M.; Sinking Valley, Pa.  
Fleck, Beckie F.; Sinking Valley, Pa.  
Fleck, Annie M.; Northampton county, Pa.  
Fortney, Rev. Geo. W.; Selinsgrove, Pa.  
Fox, Rev. L. A.; Waynesboro', Va.  
Frank, Miss Annie; New Berlin, Union county, Pa.  
Freas, Rev. W. S.; Everett, Bedford county, Pa.  
Frederick, T. J.; Selinsgrove, Pa.  
Frysinger, Geo. R.; Lewistown, Pa.  
Frysinger, Mrs. Geo. R.; Lewistown, Pa.  
Furst, Rev. S. E.; Bellefonte, Pa.  
Gebhart, Walter.; Dayton O.  
Gebhart, Alexander; Dayton, O.  
Grau, Rev. G. W.; Miami Synod.  
Greaver, Miss Annie M.; Newville, Pa.  
Guss, Prof A. L.; Huntingdon, Pa.  
Hackenberg, Rev. J. A.; Delegate from Synod of Central Pa.  
Hall, Miss Libbie; Lewistown, Pa.  
Harter, A. H.; Hartleton charge, Union county, Pa.  
Hawlk, Mrs. Kate; Lewistown, Pa.  
Hartman, Rev. A. Stewart; Chambersburg, Pa.  
Hay, Rev. E. J.; Huntingdon, Pa.  
Hay, J. Walter; Allegheny, Pa.  
Heilman, Rev. P. A.; Lycoming county, Pa.  
Herbst, J. G.; Delegate from First Lutheran S. S., Altoona, Pa.  
Hoffman, S. B.; Mifflinburg, Union county, Pa.  
Holloway, Rev. H. C.; Newville, Pa.  
Houtz, W. H.; Lewistown, Pa.  
Hummel, Miss Kate; Mechanicsburg, Pa.  
Jacobs, Alice; Lewistown, Pa.  
Jones, Geo. A.; Altoona, Pa.  
Jones, Geo. F.; Delegate of First Lutheran S. S., Altoona, Pa.

- Keller, W. A.; Lewistown, Pa.  
 Keller, W. H.; Lewistown, Pa.  
 Kemp, Dr. Wm. M.; Baltimore, Md.  
 Kern, Mrs. Mary ; Selinsgrove, Pa.  
 Kirk, Mrs. J. W.; Mifflintown, Pa.  
 Kistler, Rev. J.; Upper Strausburg charge, Franklin county, Pa.  
 Kistler, Mrs. S. S.; Orrstown, Franklin county, Pa.  
 Koser, J. A.; Pine Grove Mills, Center county, Pa.  
 Krichbaum, Miss Mary ; Mifflin county, Pa.  
 Kulp, Anna ; Lewistown, Pa.  
 Killian, S.; Lewistown, Pa.  
 Lake, Rev. J. W.; Grafton, West Va.  
 Lenker, E. H.; Lykens, Dauphin county, Pa.  
 Lentz, Rev. D. S.; Liverpool, Perry county, Pa.  
 Lentz, Rev. A. W.; Maple Hill, Lycoming county, Pa.  
 Leisenring, Rev. E. H.; Muncy, Pa.  
 Lilly, Rev. A. W.; York, Pa.  
 Lindig, C. F.; Lewisburg, Union county, Pa.  
 Ludden, Rev. Luther P. , Knowersville, Albany county, N. Y.  
 Lutz, John ; Bedford, Pa.  
 Matter, Lemon W.; Yeagerstown, Pa.  
 Mattern, A. J.; Tyrone, Pa.  
 Marcley, Rev. O. D. S., A. M.; Bloomsburg, Pa.  
 Mayes, Miss Mary ; Lewistown, Pa.  
 Miller, Mrs. Sarah ; Selinsgrove, Pa.  
 McCoy, Miss Mary C.; Huntingdon, Pa.  
 Mitchel, J. Ross ; Springfield, O.  
 Mowry, Josiah ; Friedens, Somerset county, Pa.  
 Murphy, Wm.; Lewistown, Pa.  
 Musser, J L.; Pine Grove Mills, Pa.  
 Musser, Miss Alma ; Pine Grove Mills, Pa.  
 Myers, C.; Milroy, Mifflin county, Pa.  
 Myers, Christy ; Milroy, Mifflin county, Pa.  
 Nagle, Edwin S.; Delegate from St. Matthew's, Philadelphia, Pa.  
 Newman, Charles ; Hanover, Pa.  
 Ort, Rev. M.; Mechanicsburg, Pa.  
 Ort, Mrs. M. E.; Mechanicsburg, Pa.

- Patton, S. B.; Altoona, Pa.  
 Patton, T. B.; Delegate of First Lutheran S. S., Altoona, Pa.  
 Parson, Rev. W. E.; Washington, D. C.  
 Parson, Rev. Geo.; Sunbury, Northumberland county, Pa.  
 Pierce, W. J.; Lewistown, Pa.  
 Ramey, D. K.; Altoona, Pa.  
 Ramey, Mrs. D. K.; Altoona, Pa.  
 Reddig, Clarence J.; Secretary Cumberland county S. S. Association; Shippensburg, Pa.  
 Reese, Mrs.; Lewistown, Pa.  
 Reese, Miss Ida.; Lewistown, Pa.  
 Reimensnyder, Rev. J. M.; Lewistown, Pa.  
 Rhoads, W. S.; Sunbury, Northumberland county, Pa.  
 Rice, Rev. J. M.; Williamsburg, Blair county, Pa.  
 Root, Mrs. Lydia H.; Sabbath Rest, Blair county, Pa.  
 Ryder, Rev. D. L.; Hollidaysburg, Pa.  
 Ryder, Rev. J. W.; Stoyestown, Somerset co., Pa.  
 Sample, James; Selinsgrove, Pa.  
 Sanderson, Geo. W.; Huntingdon, Pa.  
 Sample, J. R.; Selinsgrove, Pa.  
 Schmell, Abraham; Pa.  
 Schnure, Rev. Chas.; Hartleton charge, Union county, Pa.  
 Schoch, Mrs. L.; Lewistown, Pa.  
 Schoch, Mrs. F. J.; Selinsgrove, Pa.  
 Schoch, Miss Kate; Selinsgrove, Pa.  
 Schoch, Ira; Selinsgrove, Pa.  
 Schoch, Miss Maggie; Selinsgrove, Pa.  
 Schieren, Charles A.; 391 Union street, Brooklyn, N. Y.  
 Schieren, Mrs. C. A.; 391 Union street, Brooklyn, N. Y.  
 Schaeffer, Rev. W. C.; Delegate from First Synodical S. S. Convention of Virginia Synod, Richmond, Va.  
 Schoch, Allen; Lewistown, Pa.  
 Sellers, Mrs. Eva M.; Mifflintown, Pa.  
 Shannon, Rev. S. G.; Delegate from the Central Pennsylvania Synod, and from the Milroy S. S., Milroy, Mifflin county, Pa.  
 Sheeleigh, Rev. M.; Fort Washington, Montgomery county, Pa.  
 Shearer, Rev. J. F.; Altoona, Pa.  
 Shrearets, Rev. E. A.; Espy Sunday-school.

- Shimp, W. T.; Lewistown, Pa.  
Shimp, A. H.; Bellefonte, Pa.  
Shull, Blanche; Lewistown, Pa.  
Sieber, Rev. L. L., Somerset county, Pa.  
Sigmund, Mrs. L.; Selinsgrove, Pa.  
Slater, Isaac C.; Washington, D. C.  
Sleeder, J. F.; W. Hanover, Pa.  
Smith, Rev. R.; Franklinville, Huntingdon county, Pa.  
Smith, Theo. H.; Trinity Lutheran Sunday-school Germantown, Pa.  
Smith, Wm.; Lewistown, Pa.  
Smyser, H. C.; Dillsburg, Pa.  
Snyder, J. F.; Clearfield, Pa.  
Spitler, Geo.; Bethel Lutheran Sunday-school, Montgomery co., O.  
Staver, Miss Lizzie; Jersey Shore, Pa.  
Steck, Rev. W. H.; Ardmore, Pa.  
Steminger, Amelia; Lewistown, Pa.  
Stiener, Miss; Lewistown, Pa.  
Stock, J. C.; Carlisle, Pa.  
Stouffer, Miss A.; Hollidaysburg, Pa.  
Stonerood, D. A.; Tyrone, Pa.  
Swartz, Rev. Joel, D. D.; Harrisburg, Pa.  
Sypher, Mrs. Carrie; Jersey Shore, Pa.  
Tomlinson, Rev. John; Delegate from Synod of Central Penna.  
Ulsh, Jos. D.; West Beaver, Pa.  
Van Buskirk, Geo. M., Esq.; St. Matthew's, Philadelphia, Pa.  
Van Lennep, A. O.; Visitor, Presbyterian Church, Montclair, N. J.  
Wagner, Rev. J.; Hazleton, Pa.  
Walterick, Rev. J. H.; Pastor Tyrone charge, Blair county, Pa.  
Walterick, Mrs. J. H.; Blair county, Pa.  
Weidman, Prof. A. H.; Mifflintown, Pa.  
Wenner, W. A.; Liverpool, Perry county, Pa.  
Whetstone, Rev. A. M.; Somerset, Pa.  
Whitmer, Galen; Delegate Hartleton charge, Union county, Pa.  
Wieand, Rev. W. R.; St. Peter's, Adamsburg, Snyder county, Pa.  
Wieand, Mrs. W. R.; St. Peter's, Adamsburg, Snyder county, Pa.  
Willis, Wm.; Lewistown, Pa.

Wolf, J. Witmer ; Center Hall, Pa.

Yahrling, Miss Lucy ; Wheeling, West Va.

Young, John W.; Harrisburg, Pa.

Young, M. C.; Gettysburg, Pa.

Zentmyer, Miss Sue ; Franklinville, Pa.

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**Choir of the Lutheran Church, Lewistown, Pa.**

*Leader.*—W. H. Houtz.

*Organist.*—Miss Emma C. Baum.

*Soprano.*—Miss Lizzie Reese.

*Altos.*—Miss Sallie Umberger, Miss Blanche Shull.

*Bass.*—Samuel Killian, W. H. Houtz.

*Tenor.*—G. R. Frysinger.

PROCEEDINGS  
OF THE  
FOURTH LUTHERAN NATIONAL  
SUNDAY-SCHOOL CONVENTION.

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PURSUANT to announcement, the Sunday school workers of the Evangelical Lutheran Church met in Fourth National Convention in the First Lutheran Church, of Lewistown, Pennsylvania, Tuesday evening, November 4, 1879. At an early hour the commodious audience room was well filled with delegates and visitors. The place had been carefully prepared for the occasion. On each side of the pulpit and in front of the same were choice bouquets of fragrant flowers elevated on ornamented stands. Three large banners of scarlet hung from the wall facing the audience, the middle having inscribed thereon in golden letters, "Welcome, Sunday-school Workers;" the one on the right, "Suffer little children to come unto Me;" and on the left, "God bless the Sunday-school." Further to the left was pendent a large, flexible blackboard, with crayoned words, "Welcome to the work;" and, emblematic of this work, a leafy vine, a cross, a heart, a living, fruitful tree, and a Bible. On the front of the pulpit in a neat frame was the assuring and cheerful word

"Welcome."

In front of the altar was securely fastened a pretty picture frame enclosing a cross, around which were cunningly worked tiny leaves and other tasteful ornamentation, with the motto "Vivas in Christo." Below this picture a living ivy vine modestly entwined the pedestal. Then over all the decorations (including many plants and flowers on the pulpit, floor, and altar stand) was a large steel engraving, within a gilt frame, of Martin Luther.



When the hour of seven had arrived, every permanent seat in the place was occupied, together with a number of extra chairs that had been brought in for the occasion. Then the Christian choir of the church faultlessly rendered a voluntary entitled "O Lord, our Lord," and Rev. M. COLVER, of Newport, Pennsylvania, conducted a devotional exercise which was a fair augury of the rich intellectual and spiritual feast that followed to the very last words of the last moment of the Convention's sittings.

Solemnly and feelingly the reverend brother uttered

### The First Spoken Words

Of the Convention, "The Lord is in His Holy Temple; let all the earth keep silence before Him and worship Him. May the words of our mouths and the meditations of our hearts be acceptable in Thy sight, O Lord, our Strength and our Redeemer. Amen."

This was followed by the first hymn of the sessions, entitled, "Joy to the world, the Lord has come," etc.

At the close of this part of the service, the congregation having sung one verse of the hymn:

"Oh, could I speak the matchless worth,  
Oh, could I sound the glories forth  
Which in my Saviour shine," etc.,

And the hour of 7:30 P. M., having arrived, WALTER GEBHART, Esq., President of the Third Convention, announced three verses of the hymn commencing:

"Come, Holy Spirit, Heavenly Dove," etc.,

When

### Prayer

Was offered by Rev. S. B. BARNITZ, of Wheeling, W. Va., as follows:

We praise Thee, O God, our Heavenly Father, for Thy loving care of us, and Thy tender mercy o'er us. We rejoice and are glad before Thee to-night, because we are able to say "Behold, what hath God wrought;" and "The Lord hath done great things for us, whereof we are glad."

We praise Thy name, O Son of God, that we may be workers together with Thee; that Thou dost command us to teach and preach, and set forth the way of salvation; and we ask Thee in these hours we shall be together in this place, that we may have Thy Spirit outpoured upon us; that we may learn, indeed, of Thee, and of the Holy Ghost; that we may go down from this place better prepared to teach, and more deeply interested in our work of leading souls to Thee, and of feeding the lambs of the fold.

Give us a very blessed Convention, for Jesus' sake. Amen.



MR. GEBHART. The Convention will now come to order and be ready for business.

The Rev. J. M. REIMENSNYDER, of the entertaining church, made

### **The Opening Speech of Welcome.**

*Fellow-laborers in the Sabbath-school, and Christian Brethren:*—As pastor of this church in which you have been invited to assemble, it becomes my privilege on the part of the good people of our town and community, together with the churches, and especially of this congregation and Sabbath-school, to bid you a most hearty welcome—a welcome to our wild mountain scenery along the shores of the “blue Juniata,” whose romantic history has grown up with us from our earliest childhood; a welcome to our large and fertile valleys quietly resting between these long and lofty ranges of mountains around about us.

But we welcome you to more than these surroundings; we extend to you the privileges of our town, and welcome you to our homes and firesides, with all that the Christian hospitality of a devoted people can afford. We do this the more gladly, knowing that whilst we may be entertaining you with the things that are seen and are temporal, you will be feeding us with the things that are unseen, but which are eternal. We wish to say further that the words of welcome which we speak to-night, and the hospitality we extend to you, are no vain formality. We have asked you to come and abide with us because it was our heartfelt desire. We do not feel that it is necessary to prove to you by words to-night that you are welcome, however customary it may be to extend the words of greeting; we prefer at this time to omit the adjectives and characteristic phrases, and simply say in all the original force and dignity of that one word of blessed history which has left a vibration of joy, never to be forgotten, in almost every heart—that one word WELCOME.

It may not be amiss, however, to give some reasons why you are welcome here. First, then because we belong to one great family. The Author of our being has constituted us brethren, men and women with minds and hearts of one kindred nature. He has moved us by one great Spirit. We find in ourselves aspirations and sympathies all pressing on in the same path. We have like experiences, hopes, and destinies. He has created us dependent beings. We need each other's aid, each other's counsel, each other's words of comfort and love, to gladden our hearts, strengthen our hands, and encourage our spirits. The sacred historian tells us, in the Word which we have studied, of the visits Jonathan paid to his friend David, when the latter was fleeing from the hand of the King. He says of Jonathan's concern for David, on one occasion when David was in the wilderness of Ziph, in a wood: “And Jonathan, Saul's son, arose, and went to David in the wood, and strengthened his hand in God.” So my Christian friends, as mortals pressing on to an immortality beyond the grave—contending with the curse of sin like Paul, battling with an enemy within and without—like David we are sometimes in a wilderness in a wood. We see through a glass darkly. The visits of our friends are like the dews of Hermon. These blessed occasions of conference, song and praise, and prayer; these seasons of grace encourage our hearts, revive our spirits, and strengthen

our hands in God, making us stronger in our faith and qualifying us the better for our work. David was open to doubt and discouragement in his lonely retreat, but by this Christian act of brotherly kindness, his hand was not only strengthened, but his faith in the promises of God. This act seems to have exercised an influence for good over David during his entire life. Jonathan said to him, "Fear not: for the hand of Saul, my father, shall not find thee, and thou shalt be king over Israel!" So the spirit of these gatherings speaks to us: Fear not and thou shalt yet be king over thine enemies, and wear the crown of righteousness which is reserved in heaven for you.

We have reason to welcome you here to-night because we have one faith. We belong to that church, which, if any, has the best right to be called the mother church of Protestantism—the great Church of the Reformation,—and the largest of all Protestant churches; a church whose confession of faith has formed the groundwork of the doctrines and theology of all the churches; a church named after the hero of the Reformation, by whose voice and pen, together with his purity of life and firmness of character, more than that of any other man, the faith and purity of the primitive apostolic church has been restored in sublime simplicity and divine purity—a man whose soul-inspiring emotion moves the vast assemblies of his followers to this day; a church which for over three hundred years has been doing a work for the glory of God, the building up of character and the salvation of men, which is second to none, either in the number of her converts, or the efficiency of her teaching; a church whose institutions of learning rank among the highest in the land, whose ministers are not surpassed either for their piety or their learning, with a laity generous and devoted; a church whose name is known in every city and parish of the entire Christian world; a church which is established upon the glorious doctrine of Justification by Faith, with the Word of God as the only infallible rule of faith and practice; a church which, through her Catechism, has from her earliest existence made a special point of the instruction of the children and youth of her people. We welcome you, then, to-night, as a band of Christian men and women who bear the one great and honored name of Lutheran.

We have reason, again, to welcome you because you come in the interest of the Sabbath-schools of our church; because you are engaged in a work that is near to our hearts; a work that brings our hearts and minds together, in that we study the same Word, the same part of that Word, the same great thoughts, and the same spiritual lessons at the same time; a work with common duties and common experiences; and, above all, a work which God has given the Christian Church to do, which will mould the destiny of the future nations of the earth; a work which lies at the foundation of every principle which we hold dear in life—the foundation of government and civilization, the only hope of temperance, morality, truth and happiness.

The work of to-day is with the children in our Sabbath-schools. The time-honored regard for religion, in what we have rejoiced to call a Christian land, seems to be fast passing away. One by one the Christian characteristics of our government have been fading or losing their vitality. The Christian Sabbath has been violated. The Bible in our public schools has been seized with rude

and violent hands. The very tabernacle of God has been threatened by the vile intruder. Let us then, in our Sabbath-schools, do a mighty work for righteousness—a work that will grow up and spread abroad until the public sentiment of our land will be educated to the right. Let us gather in the children from all parts of the earth, sending our money and establishing mission schools in every land. Let the name of JESUS be established in every soul, and one by one the precious seeds of righteousness sown in young hearts, and cause them to grow up with the word of Christ dwelling in them richly, shedding its golden rays all around, until we have brought the world to Christ; thus to save souls from death, and hide a multitude of sins. There is reason then, my Christian friends, that we should welcome you who are engaged in this all-important work to our midst. And may God grant that we may never grow weary in well-doing, or cease to welcome and bid God-speed to these earnest laborers in our Master's vineyard.

But last of all, you are welcome, because you belong to the Lord Jesus Christ. Whatever may be the bonds of union on earth, however time-honored or sacred they may be, there is nothing to be compared to the union of believers. It rises as far above all below, as the heavens are higher than the earth. We are all *one* in Christ Jesus. The letter and the spirit alike teach us the sacredness of Christian fellowship. When Jesus was asked which is the great commandment in the law, He replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment; and the second is like unto it, Thou shalt love thy neighbor as thyself." So the Saviour in that sublime prayer, which He offered for His disciples, used these words: "Holy Father, keep through Thine own name those whom Thou hast given me, that they may be one, as we are." And in John xv. 12, "This is my commandment, that ye love another, as I have loved you." Love to each other, as Christian brethren, is an ingrafted element of the Christian character. All who love the Lord Jesus Christ, then, are welcome here to-night. Above every denominational line, we all have one aim and object in view, to do our Master's work. We all have one Lord, one faith, and one baptism—the baptism of the Holy Ghost. We all have one inheritance, that is incorruptible, undefiled, and that fadeth not away. We all have one interest in that Great House, which is not made with hands, eternal in the heavens. You are welcome, then, because to the Christian there is no truer pleasure, no deeper joy, than to do an act of kindness to his brother. We realize that this work is mutual; that whilst we are receiving you, you are honoring us with your presence. If we should succeed in making your stay with us a subject of pleasant memories, we shall be more than repaid—memories of beautiful mountains, memories of Christian homes, and memories of spiritual refreshing. We are sure, on the other hand, that this Convention will bring to us a new measure of spiritual life, will qualify us better for the great work of teaching Christ and Him crucified to the world; that the impressions of your pleasant faces, warm hearts, and loving, spiritual words, will be carried with us over Jordan to those bright fields which lie beyond. May the great Head of the Church so imbue us with his spirit, whilst laboring here, that at the last it may

be said to one and all, "Well done, good and faithful servant, enter thou into the joy of thy Lord." May we then mutually this evening be able to say :

"Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above.

"Before our Father's throne  
We pour our ardent prayers;  
Our fears, our hopes, our aims are one,  
Our comforts and our cares.

"We share our mutual woes,  
Our mutual burdens bear;  
And often for each other flows  
The sympathizing tear.

"When we asunder part,  
It gives us inward pain;  
But we shall still be joined in heart,  
And hope to meet again.

"From sorrow, toil, and pain,  
And sin, we shall be free;  
And perfect Love and Friendship reign  
Through all eternity."

### Response of the President.

To the address of welcome, the President, WALTER GEBHART, Esq., responded as follows :

DEAR BROTHER REIMENSNYDER : For the kind words you have spoken, for the cordial welcome you have given, let me in behalf of this Convention thank you and the good people of Lewistown. We have come to you, not as savants full of years and wrapped with wisdom as a garment, not as scientists abounding in wonderful theories, but as simple Christian workers, men and women who, having received freely from the Lord, would now freely impart unto others. It is day with us, and we would do with our might what our hands find to do ere the night cometh. Our simple work, grand because of its very simplicity, has grown with the years, until its magnitude and the appreciation of its value is second to no other; and again, in Convention assembled, we are here to attest by our presence the estimation in which we hold it. But with extension of boundaries, with increased facilities for and experience in the work, comes also a deep sense of responsibility in view of the opportunities to be improved; and an almost overwhelming feeling of humility, as we remember to what feeble hands this honorable, this far reaching, this blessed work has been given. It is well then, thus early in our sessions, to recall the fact,



that not by might, not by wisdom, but by the Holy Spirit, hath this been brought about. We come to you in the name of the little ones. As we grow older, we seem to prize more highly in others that period of life gone forever from us. No one is so fond of the little toddlers, the little chatterers, as grandfather and grandmother; no ears so solemnly attentive to their wonderful English as theirs. Nor is this because of childishness, or the weakness of age. No, they have lived their lives, and to them—robbed of many illusions that were very bright, wearied by the buffetings of their three-score years—the innocence, the high courage, the unquestioning faith, the wonderful confidence of the children come as a revelation of the time to come; come as the dawning of a beautiful morning after a long and restless night. But there is something more. They look at the little hands and feet, and their eyes grow dim as they think of where those feet may have to tread, of what those hands will have to grapple with. There is that in childhood, as in womanhood, that appeals irresistibly to everything that is generous and chivalrous within us. Truly there are many little children, and many are the strong men and women led by them.

We come to you in the name of our children. Bone of our bone, flesh of our flesh, blood of our blood, are they. God given, so twined round every fibre of our being that never, no matter what may happen, can we untwine them, and be as though they never had been. Climbing on our laps, pulling at our dresses, walking about our homes, filling us sometimes with joy, sometimes with sorrow, always with loving anxiety and care, they, ere we know it, become the centres around which all our hopes, ambitions, and energies revolve. And then, when we remember how they must meet sin and evil, how there will be nothing lacking in the temptations that will try them, how every one will be sure to have his peculiar temperament and disposition assailed by allurements to his weakest, not his strongest trait, we feel as Horace Mann felt, and answer as he did: "This work, however extended, however multiplied, as to its meetings and its labors, is not in vain if it saves your child, my child, *our* children."

We come to you in the name of our Church; not in a sectarian or a bigoted way—Oh, no. When we come into Sabbath-school convention we speak of "Our Church;" that began at our mother's knee; when from the teaching of the simple prayer, we went with her to the house of God, and saw the holy man lifting up holy hands unto the Father of all, and asking His blessing on us; and it recalls our going up to the communion table to partake of the blessed testament and Christ's love to us. The Church—why it means all the most precious and holy memories and associations that can possibly be received by the Christian. Does not such a call come louder than any bishop, any cardinal, any living legate, or any potentate can make? Aye, it does, for it comes quickly and answers quickly to God the Father for His earthly means. We come to you in the name of the Church, that organization most revered, most loved, most cherished, most honored, and let us hope that it will be faithfully served all the days of our lives.

Dear Brother Reimensnyder, dear people of Lewistown, it is with this feeling we come to you, and we know it is with this feeling that you receive us. Thus

we are brothers, and for several days your grand old State of Pennsylvania shall be our State, Lewistown our native town, your houses our homes.

### Second Response.

In the absence of Rev. Dr. BAUM, of Philadelphia, who had been detained at home on account of illness in his family, the Rev. Dr. DOMER, of Washington, D. C., was called upon, as a substitute, also to respond to the address of welcome.

REV. DR. DOMER.—Through you, Mr. President, I desire to express to Rev. Reimensnyder and his congregation, our hearty thanks for this impressive welcome to the Convention now gathered in his church. Looking over this audience, and into the eyes of these delegates and representatives, I am strongly tempted to say that I ought to have kept quiet; and now, that I am on my feet, that the impulse is on me strong to glide quickly and gracefully into marvelous and golden silence! I regret that the brother, who was officially invited and announced to make this responsive address, has been unable to meet with us, and to perform this duty. For me to consent to step into his place, on a moment's notice, seems to be an act of temerity that would not be excusable in anybody else! [Laughter.] But I suppose I have been called upon to take the place of substitute on this occasion, because it so happens that I come from a city where we are supposed to be "everybody in general, and nobody in particular," because we cannot vote! [Laughter.] And, besides, substitutes are good things to have when you want them. Substitutes were very popular some years ago when it was raining fire and lead—they are *always* popular when they are needed! [Laughter.] Yes, we have been disfranchised, *decitizenized*, and, possibly, some of you may think, *dechurched*; and so it seems to me, I am called to the front, just here, as a sort of civil and ecclesiastical *negation*, a cipher, as it were, to illustrate the value of a cipher in *deciphering*—not the returns of election boards—but the *returns* that should echo back from an enthusiastic Convention which has been so warmly welcomed by the pastor of this church! And as I am always ready to appreciate a good thing when it happens, I now begin to appreciate the honor of "the situation" when I consider that a cipher on the right side of the unit makes ten instead of one! I happen to be in position on the right hand, and this fact intensifies my self-consciousness tenfold, and thus I am happy in being permitted to speak for myself in your presence. I am glad to be here, and to respond not only to the welcome given us by the pastor, but to fall in with the sentiment and spirit of the address of the retiring president, our good brother Gebhart, of Dayton, Ohio. I will call this address the "Ohio idea." [Laughter.] I do not, however, mean any "Greenback" theories. [Laughter.] Such ideas, at any rate, are not in the line of my preferences. Ohio has better ideas than these, and they have been most earnestly presented by our Dayton brother.

MR. GEBHART: I desire to correct the gentleman; he probably means the *Christian* idea.

Dr. DOMER: I stand corrected. Let us then call it the Pennsylvania idea.

[Laughter.] This is better. I like it in this form. Whatever is Christian in character and quality we need not hesitate to appropriate as Pennsylvanian! I am a Pennsylvanian, and take delight in anything that reflects lustre on this grand old Commonwealth. Since I come to think of it, I may as well confess, that I am somewhat *Ohioan*, too! I was for years a student in one of her many colleges, and, considering how much I learned to respect that State and her people, I almost wonder that I was not born in Ohio! [Laughter.] I also trust that I am largely churchly and Christian, in spite of residence within the shadow of the Capitol of the Nation. I spell Nation with a big N. [Laughter.] Mr. President, I must assume a little personal responsibility as I respond under the pressure of this glad occasion, and amid these environments of time, place, opportunity, and previous personal associations and relationships. I have several reasons which impel me to cheerful utterance on this occasion. In the first place, I like brother Reimensnyder. He is a genial, sprightly clever man; and he can't well help his being a preacher. He is a preacher by heredity. He belongs to a preachers' family. The Reimensnyders are nearly all preachers, except the mother and sisters! [Laughter.] His uncle, even, is a preacher, and his father, "the grandest Roman of them all." Is it any wonder that the pastor of this church is a preacher? [Laughter.]

I have another reason for cheerful remark; I have been in Lewistown before. I cannot say whether anybody else knows it or not; but it is the fact. [Laughter.] Lewistown is a fine town, and has most excellent people. A gentleman said to me just before coming up here to the Convention, "We have some first-class families in this town." Of course you have! Any town which has such a Lutheran church in it as this is, must have first-class families. [Laughter.] Lutherans are first-class people! [Laughter.] There are, no doubt, first-class families here, also, who belong to other denominations in town; well, they would all make good Lutherans, if they just knew it, [laughter] and felt like it! [Laughter.] The truth is, they are excellent—we will say first-class Christian people where they are, as Presbyterians, Methodists, Baptists, etc.; how could they be otherwise than "first-class," if they were all Lutherans? [Laughter.]

Bro. Reimensnyder poetically referred to the "Blue Juniata," a river which ripples in crystal songs by your town. It is a good trait in a river to be *blue*; not so, however, in a people! [Laughter.] Nor does this river always behave itself so poetically. Sometimes it doffs its color; then it frets, and rages, and foams, and booms along its course, until the dwellers along its shores get "blue," as they witness its merciless enterprise to destroy! Still, I love this river. The Juniata and I were born in the same region of country, although not just at the same time! [Laughter.] So we are old friends. We meet again! I am glad, whether the river is or not. A large multitude of earnest workers are gathered on its banks. We listen with rapture to the ringing welcome! Delegates from many quarters stand shoulder to shoulder in the unity of magnificent work. They are here from the "solid South;" they are here from the sands of New Jersey, the lakes of the North, and from the plains of the West. Here are some of the gentler summer spirits from the valleys of this

great State, and here we see the "frosty sons of thunder," from the mountain heights, where Brother Fink, one of the eagles of the Alleghany, has built his nest and made his home! [Laughter.] Here we are, representatives of the glorious old Church of the Reformation, taking "sweet counsel together." Here we are, members of the original Evangelical Church. Here we are, carrying the name which the enemies of the Reformation in derision put upon us, as they called the people of this evangelical way, Lutherans. Here we are, glorying in our history, and heroes, and doctrines, and successes. Here we are, as the Old Catholic Church—the Church of the Augsburg Confession; the old truth embodied—the errors and abuses of the old hierarchy eliminated. We come in the name of the true Catholic, Apostolic Church; and coming in this way, we come in the interests of the culture and work of a pure Christianity. We come in the name of all Sabbath-school workers—in the name of all classes that respond to the thoughts which are involved in such a great movement as this. We come with the mission of the Church upon our hearts—to be helpful in training all classes, and especially the young, for Christ and heaven! May the Master, Jesus, give us success in this great and noble work! And may we "sit together in heavenly places," as we abide for a few days, with these generous-hearted people of the Juniata Valley! Now, from the shores of this beautiful river, our thoughts and faith and hope shall go up towards the banks of another river, far more beautiful than this,

"Where everlasting spring abides,  
And never-withering flowers."

The Convention now sung a piece entitled, "To the work, to the work," after which the Executive Committee made report as follows:

#### Report of Executive Committee for Fourth Lutheran National Sabbath-school Convention.

I. 'Tis six years ago to-day since the First National Convention of Lutheran Sabbath-school workers assembled at the call of the Wittenberg Evangelical Lutheran Synod, in the town of Bucyrus, in the State of Ohio; and as we look back to that which appeared to many, "a day of small things," and contemplate the result of that meeting, and its successors at Johnstown, Pa., and Wooster, O., we cannot but exclaim: "*Behold, what hath God wrought!*" and sing with joy "*The Lord hath done great things for us, whereof we are glad.*" Your committee desire, with devout thanksgiving, to congratulate the whole Church upon the results achieved during the six years closing with last night, upon the present condition of our Sunday-school work, and upon the grand future spreading out before us as a denomination in this land. Six years ago the Evangelical Lutheran Church had no periodical literature bearing directly upon the lessons, either of the International system, or of the Church year; now her magazines for teachers, and her leaves and lesson books for scholars, are circulated by tens of thousands, and are regarded as *inferior to none, equal to any, and superior to many*. Since the Convention at Wooster, O., in 1875, we have



secured a representation in the International Lesson Committee, on the International Executive Committee, and in almost every State Sabbath-school Association and Assembly in the United States, thus giving our Church a prominence, and influence and a place, never before held in this department of the the Lord's work.

## EXPLANATORY.

In March, 1877, Rev. Thomas T. Everett, who had been made chairman of the Executive Committee by the Wooster Convention, having departed to another denomination, resigned his place, and Rev. M. H. Richards, having assumed the arduous duties of a professorship in Muhlenberg College, the President of the Third Convention, Walter H. Gebhart, Esq., added to the name of Rev. Dr. Baltzly, who was the only remaining member of the committee, the names of Rev. S. B. Barnitz and Rev. Irving Magee. Dr. Baltzly having declined the chairmanship, the labor was urged upon your present chairman both by President Gebhart and the remaining members of the committee. At a meeting of the committee at Wooster, Ohio, in June last, Dr. Magee, on account of ill health resigned, and Mr. Chas. Schieren was invited to fill the vacancy. Thus constituted, your committee went forward with the preparations for the Fourth Convention. Many efforts had been made to secure an invitation to a place of suitable size for the holding of the Convention, but it remained for Lewistown, Pa., to accept the honor and receive the blessing. How worthy of her hospitality we will prove ourselves, and how much of blessing we will leave behind us, will be tested in these few days of Christian intercourse.

In planning the programme of this Convention, we have followed that of the International Convention held at Atlanta, Ga., in 1878, adapting it, however, to our own Lutheran denominational work. The result of our work in this regard is already before you, in the printed order of exercises, kindly furnished us as a gratuity by the Lutheran Publication Society. We present this as a part of our report.

The committee have endeavored to make this Convention truly Lutheran and truly National, reaching every portion and division of our Zion in this country. The effort has met with most cordial favor, and representatives will be here in person, or by letter, from every part of our land.

Letters of cordial greeting and regret at not being able to attend, have been received from Rev. W. M. Baum, D. D., Philadelphia; Rev. Irving Magee, Albany, N. Y.; Rev. Prof. J. H. W. Stuckenberg, Springfield, O.; Rev. Prof. B. F. Prince, Springfield, O.; Rev. Prof. Richard, Carthage, Ill.; Rev. H. W. McKnight, Easton, Pa.; Rev. C. S. Albert, Carlisle, Pa.; Rev. Jacob Fry, D. D., Reading, Pa.; Rev. Prof. H. W. Roth, Greenville, Pa.; Rev. Prof. M. H. Richards, Allentown, Pa.; Rev. W. F. Ulery, Greensburg, Pa.; Rev. J. S. Detwiler, Louisville, Ky.; Rev. H. K. Fenner, Louisville, Ky.; Rev. F. W. E. Peschau, Nashville, Tenn.; Rev. J. Cal. Kauffman, Orrville, O.; Rev. H. W. Lipe, Omaha, Neb.; Rev. Sylvanus Stall, Martin's Creek, Pa.; Rev. L. M. Kuhns, D. D. Canton, O.; Rev. G. F. Behringer, Mendon, Ill.; Rev. H. Ziegler, D. D., Selinsgrove, Pa.; Rev. J. W. Goodlin, York, Pa.; Rev. C. A. Stork, D. D., Balti-

more, Md.; Rev. W. G. Cline, Aurora, W. Va.; Rev. Alex. McLaughlin, Three Rivers, Mich.; Gov. Alfred H. Colquitt, Georgia; Peter A. Schindler, Springfield, O.; J. F. W. Sleeder, Hanover, Pa.; Geo. H. Maish, Des Moines, Iowa; David A. Buehler, esq., Gettysburg, Pa.; Prof. Julius Dreher, Salem, Va.; C. Edw. Hecht, Easton, Pa.; Authur King, York, Pa.; Miss Patti Albert, Germantown, Pa.; Miss Mary Kuhns, Canton, O.; Miss Emma L. Parry, Cincinnati, O.

It is a matter for congratulation that brethren from the South are with us, and bring good tidings of progress in Sunday-school work from that section.

The trials of the committee have been many, and the work of preparation by no means a light one; but we would not mar the blessedness of this hour by any recital of the trials, nor any complaint of the weight of the burden.

The work has been done cheerfully and patiently, with entire agreement in all our plans.

Praying the gracious presence of the Holy Ghost to guide us in all our deliberations, that the work of this Convention may promote the glory of God, and the upbuilding of the Church into which He has called us,

We are your servants,

SAMUEL B. BARNITZ,  
J. B. BALTZLY,

*Lewistown, Pa., Nov. 4, 1879.*

*Executive Committee.*

## Statistical Report.

The report of the Corresponding and Statistical Secretary, Mr. Henry J. Reinmund, of Lancaster, Ohio, was submitted as follows:

*To the Officers and Delegates of the Fourth National Sunday-School Convention of the Evangelical Lutheran Church:*

DEAR BRETHREN: I am sorry that circumstances beyond my control prevent my being with you to enjoy the Convention, but hope God will bless your efforts to advance the Sabbath-school interest in our Church, and that you will have a pleasant and profitable session.

My efforts to get a report from each Synod belonging to General Synod have been unsuccessful; and in response to the recent request made by your Executive Committee in the *Lutheran Observer*, but two Synods have sent reports, viz: Olive Branch and East Pennsylvania. So that, to have even the semblance of a report, I am compelled to resort to Minutes of our last General Synod, and copy from "Parochial Table" the part relative to our Sabbath-schools,

Which I herewith respectfully submit,

H. J. REINMUND, *Cor. Secretary.*

NAMES OF SYNODS.	Sunday-Schools.			
	Union...	Lutheran.	Teachers.	Scholars.
Maryland.....	37	70	1,526	10,825
West Pennsylvania.....		44	1,745	14,028
Hartwick.....	9	28	319	3,110
New York and New Jersey.....	12	36	613	4,913
East Ohio.....	22	51	711	6,435
Allegheny.....	42	94	1,701	11,150
East Pennsylvania.....	45	67	1,799	14,444
Miami.....	3	31	381	4,227
Central Illinois.....		28	230	2,286
Wittenberg.....	14	49	661	6,960
Olive Branch.....		27	229	2,361
Northern Illinois.....	24	25	415	2,713
Pittsburgh.....	9	35	367	4,532
Northern Indiana.....		57	425	3,929
Central Pennsylvania.....	53	48	836	7,155
Iowa.....	7	16	220	1,311
Southern Illinois.....		20	101	935
Franckean.....		29	186	1,829
Susquehanna.....	22	40	709	7,395
Kansas.....	11	9	117	1,019
Nebraska.....	2	10	121	885
Ansgari, no report.....				
Wartburg.....		15	180	1,212
Middle Tennessee, no scholars reported.....		8	54	
India Mission.....				2,500
	312	837	13,459	114,373

### Treasurer's Report.

The report of the Treasurer, Mr. Alexander Gebhart, Ohio, was read, as follows:

ALEX. GEBHART, *Treasurer, in account with National Lutheran Sunday-school Association.*

1875. Dr.		1875. Cr.	
Nov. 1.	To balance from W. Gebhart.....	Nov. 1.	By cash to Rev. Dr. Fink, in account with W. Gebhart.....
"	To cash from Rev. Schwartz from St. Mark's S. School, Armstrong Co., Pennsylvania.....		\$14 50
"	To cash from Dr. Fink, Johnstown S. School.....	1876.	
"	To cash from 1st Lutheran Sunday-school, Altoona, Pennsylvania.....	Jan. 5.	By cash for printing circulars.....
"	To cash from Mount Vernon, Ohio, S. School.....	"	By cash to express charges on same to Lancaster, O.
"	To cash from Lutheran Sunday-school, Worthington, Pennsylvania.....		By balance.....
"	To cash from Mrs. R. Morehead, Minerva Sunday-school, Stark county O..		84 61
"	To cash from collection at Wooster, Ohio.....		
"	To cash from Rev. J. B. Baltzly, D. D., Bucyrus, Ohio.....		
"	To cash from Rev. J. F. Reinmund, D. D., Lebanon, Pa.....		
"	To cash from M. Shannon, Lena, Ill.....		
"	To cash from Indianapolis S. School, Rev. Richards.....		
"	To cash from Judge Monsey, Friedens, Penna....		
1877.			
Feb'y.	To cash from Christ Evangelical Sunday-school, Altoona, Penna.....		
"	To cash from Rev. W. Selmer, for Salem.....		
"	To cash from Pittsburgh Synod, for Kellersburg...		
"	To cash from Rev. O. F. Harshman, Sardis, Pa....		
"	To cash from Rev. S. S. Metz, Northern Illinois Synod.....		
"	To cash from Rev. D. G. Grosscup, Iowa Synod....		
	<u>\$106 71</u>		<u>\$106 71</u>
1879.			
Nov. 1.	To balance.....		\$84 61
November 5, 1879.			

### Committees.

On motion, the reports were received, and on the Treasurer's report Messrs. Schieren, Wagoner and Donson were appointed an auditing committee.

The President then announced as the

**Committee on Permanent Organization,**

Dr. William M. Kemp, of Baltimore; G. P. Raup, of Springfield, Ohio; Mr. E. S. Nagle, of Philadelphia; Mr. J. W. Baugher, of Indianapolis, Indiana; J. A. Beyer, of New York; Mr. J. C. Stock, of Carlisle, Pennsylvania; Rev. L. A. Fox, of Waynesboro, Virginia, and Mr. Ed S. Wagoner, of Mechanicsburg, Pennsylvania—this committee to report the first thing after the Convention is called to order on the morrow.

The President also announced the Committee on Enrollment as Messrs. D. K. Ramey, G. M. Van Buskirk, and Rev. A. M. Whetstone.

**Great Privileges.**

Mr. AUGUSTUS O. VAN LENNEP, a native of Turkey, now of New York City, was announced by the President as being in the audience, and called upon for a few remarks. Mr. Van Lennep, on being introduced, spoke as follows:

I am glad to see you, my dear friends. Passing through on my way home to New York, and knowing that you had a National Convention here, I concluded to stop. I have attended all the National Conventions I have been able to, of Christian men and women, and I wanted to visit your Convention, and see your faces, and see how my Lutheran brethren behaved when assembled in this manner. Then, I know there is always something to be learned at places of this kind. People of this country call the Turks very slow coaches, and certainly you will pardon me if I am a little slow, if I do the best I can. While I am here I am reminded of one fact that often comes to my mind—the great privilege that we have in this country. Not only do these ministers of the Gospel have the privilege of breaking the Bread of Life to us every Sabbath day, but in our families, every one of us—men and women—has the privilege of reading God's word. Then, outside of our families, how many are engaged in various ways in trying to lead immortal souls to Christ! Oh, what a privilege this is; and the children—what a blessed privilege is extended to us to break the Bread of Life to them, and try to lead them in the way they should go. Sometimes it appalls me at the responsibility resting upon us and the privileges which we refuse to accept. It seems to me that one of the great things that we need everywhere, in all our denominations and in all our Sunday-schools, is more earnestness in this work. It seems to me sometimes that we make it only a Sunday work, while it should be a constant work. We cannot do our work properly unless we do it as our dear pastors do: visit those to whom we minister on week days, so as to make our work effective in the salvation of souls.

I cannot see an audience like this to-night, without being carried back to my

old home in Turkey, where, I had Christian parents, and a praying mother who taught me to love the Saviour, though surrounded by dangers. I tell you sometimes it makes me shed tears for these reasons. Oh, how these young friends ought to appreciate the privileges they have of being taught from childhood these precious truths about Jesus, about loving Him, about serving Him. Oh, how many millions of the human race, even in countries so-called Christian, are deprived of these privileges. Oh, how you ought to respond to these dear teachers who come to teach you, because they love you, my young friends. Because they *do* love you, that is the reason they come on the Sabbath to teach you, after having prepared themselves all the week. You do not know how much they work and pray for you in their closets, that you may be led to the loving Saviour, and saved in the life to come. My dear friends, these things are impressed deeply upon my mind when I simply remember the scenes of my youth, and these privileges, which were denied so many of us. How grateful we should be to our Heavenly Father that we have been surrounded by God-fearing parents, and many pious friends, willing to lead, to counsel, and to help us.

While I look around me here, I notice, as I have noticed in many other similar gatherings, and as I have noticed in the Sunday-school work everywhere, that a great majority of those engaged in training these children, are Christian women. I believe I tell the truth, when, after looking over our Sunday-schools, I say that three-fourths of those who are thus engaged as teachers and workers, are women. What a work! Can we demand a greater privilege than this? Let us take hold of this work in earnestness of spirit, not bearing the title only of teachers, but proving ourselves such by devotion and diligence in the service of our Master [Applause].

After singing "Come, let us join our cheerful songs," etc., the convention was dismissed by Rev. A. W. LILLY with the benediction.



## SECOND DAY—MORNING SESSION.

The Convention re-assembled at 9 o'clock a. m., Wednesday, November 5, 1879. A half hour was devoted to praise and prayer, the exercises being conducted by EDWIN S. NAGLE, of Philadelphia. The meeting was throughout very interesting and of the most spiritual character.

After prayer by ALEXANDER GEBHART, and the singing of one stanza of the hymn, "But Christ the Heavenly Lamb takes all our sins away," etc., the convention was opened for business with prayer by JAS. H. EMMINGER, of Mansfield, Ohio.



**Officers.**

The committee on nominations made partial report as follows :  
For—

*President of the Convention*, Rev. S. B. Barnitz, of Wheeling, West Va.

*Recording Secretary*, C. J. Reddig, Shippensburg, Pa.

*Statistical Secretary*, Rev. Luther P. Ludden, of Knowersville, Albany county, N. Y.

*Treasurer*, Charles A. Schieren, of Brooklyn, New York.

The chairman put the question, and the officers as recommended by the committee were elected by acclamation.

The President elect, Rev. S. B. Barnitz, having been invited forward, together with the secretary elect, and having taken the places assigned them, the retiring President, Mr. WALTER GEBHART, said :

Dear Brother, I heartily congratulate the convention in having for its presiding officer, one who is so experienced and so faithful as yourself. May God bless you in presiding over these deliberations. May you have much success, and may our grand and noble Sunday-school cause move onward with greatly increased prosperity.

**THE PRESIDENT ELECT—REV. MR. BARNITZ.**

I feel honored, my brethren, at this manifestation of your confidence, and relying upon your kindness, courtesy, leniency, and love, and above all, upon the grace of our Lord Jesus Christ for that wisdom which cometh from above, I accept this position. I thank you for the honor conferred. I rejoice that hitherto all our deliberations have been so pleasant, harmonious and profitable. I feel thankful that in all our Conventions, from the beginning, we have had those to preside over us, and those to lead in our deliberations, who evidently were at the feet of Jesus for strength and wisdom, always anxious and willing to work for Him in whose Name we have met here. Pray that your servant may have the same spirit. The Convention is now ready for business.

**FROM PRESIDENT OF INTERNATIONAL S. S. CONVENTION.**

The Convention then sung the hymn :

“Come ye that love the Lord, and let your joys be known,” etc.,

when the President read the following letter :

STATE OF GEORGIA, EXECUTIVE DEPARTMENT,  
ATLANTA, GA., Oct., 16, 1879.

REV. S. B. BARNITZ, WHEELING, W. VA.—*Dear Sir*: Gov. Colquitt has received your kind letter, and rather than delay until he can answer in person, and being unable to do so now in consequence of the heavy pressure upon him from the protracted session of the General Assembly, he has desired me to reply to you, and to express his great regret at his inability to accept your invitation to attend the Sunday-school Convention at Lewistown in November. He sees no possible chance of his being with you then, much as he desires it, and grateful as would be the opportunity for him to engage in the work so dear to him.

He reciprocates your kind reference to the memories of your visit to Atlanta, and hopes to have again the privilege of welcoming you here.

Yours very truly,

J. W. AVERY,  
*Sec'y Ex. Dep't.*

THE PRESIDENT: I may say that Gov. Colquitt was the only person outside of our denomination, especially invited to be with us. He was invited, because he is the President of the Sunday-school workers of the United States and Canada. He is a noble, whole-souled Christian man. I am sorry we cannot take the hand of this brother, whose very countenance beams out with kindness and Christian love.

### SUNDAY-SCHOOL REPORTS.

The President then announced as the next subject in order, "Reports from Sunday-schools and Synods by selected representatives." He stated that this meant reports of work, reports of success, and, if there had been such things, reports of difficulties.

#### The National Capital.

Rev. DR. S. DOMER, of Washington, D. C.: I do not design to report specifically in regard to our Sunday-schools, but simply a few words in regard to the Sunday-school work in our community. So far as our denomination is concerned, the aggregate Sunday-school attendance is about 600 in Washington city. I think that is about the number of Sunday school children we are entitled to put into our calculation, 600 in round numbers. The Sunday-school work is moving on very vigorously, I think, with us. We had a mass meeting a few Sundays ago, in which there were possibly some 10,000 people gathered together, children, teachers and workers. Of course they could not all get into the church that was announced as the place for holding the meeting. One of our largest congrega-



tionalist Churches, and one Baptist Church, were filled, and the balance of the people had to turn around and go home. President and Mrs. Hayes were in the work. They are not alone favorable to the Sunday-school work in the country, but they are earnest people in every moral reform. I am glad not only to state this, which is known to nearly everybody, but also to add that Mr. and Mrs. Hayes give their influence in the direction of all religious and moral work around them, and are especially interested in the Sunday-school movement. For ourselves, we are getting along pleasantly and prosperously.

### Central Synod of Pennsylvania.

Rev. JOHN TOMLINSON, of Aaronsburg, Pa: In behalf of the Central Synod of Pennsylvania, I will report 47 Lutheran Sunday-schools, 52 Union Sunday-schools, 842 teachers, and 7441 scholars. We have held three Synodical Sunday-school Conventions, which were pretty well attended, though not so well as they should have been; sufficiently so, however, to encourage us to make arrangements to hold the Fourth Convention.

Rev. DR. DOMER: What I said was in relation to the English Sunday schools in Washington. We have a number of German Churches and Sunday-schools in the city, but I will not speak about them, because I do not know their condition. I had reference only to the English-speaking branch of the Lutheran Church.

### Susquehanna Synod.

Rev. W. W. CRILEY, of Lewisburg, Pa.: I see you call it "Reports from Sunday-schools and Synods by selected representatives." I am not aware whether there is any representative selected to report for the Susquehanna Synod. But as its presiding officer, I have brought the Minutes of that body. We bring the greetings of the north and west Susquehanna to the Juniata, and to the Convention. We report 62 Sabbath-schools, 799 teachers, 7395 scholars, and contributions during the year of \$1,783.53. The schools are prosperous. We are holding county conventions in most of the districts of our section. A very interesting convention was held in our county, or a union meeting, about which Brother Schnure can report in whose charge it was held.

Rev. CHARLES SCHNURE: A county convention was held in our place during the past week, and although not a perfect success in

every way, it was one of the most spiritual conventions held, and we have reason for encouragement for the future.

### **East Pennsylvania Synod.**

Rev. H. R. FLECK, of Stone Church, Pa. : As one of the representatives of the East Pennsylvania Synod, I expected our dear brother Dr. Swartz to give a report. As he has not yet arrived, I would say that so far as the East Pennsylvania Synod is concerned, we are trying to get ourselves into good Sunday-school working order. We have held one or two conventions. Notwithstanding, in our Sunday-school meetings we are not so earnest, I think, upon the subject of the Sunday-school question, as we should be. Having relied upon the chairman of our delegation for a report, I have not prepared myself with statistics. As to the Sunday-school work in the northeast corner of the East Pennsylvania Synod, we are trying to do the best we can, and hope for better days in the future.

### **Hartwick Synod.**

Rev. LUTHER P. LUDDEN, of Knowersville, Albany county, New York : The Hartwick Synod sends its greetings to this Convention. From our churches we report organizations aggregating 3043 scholars, and 343 teachers. God has blessed what we have poorly done. We are trying to educate our people to the end that the Sunday-school must embrace the whole church, and some so understand it—that we have no graduating here, until God takes us from our church to himself on high. Our Sunday-school scholars are instructed according to our uniform series of lessons. We try to control our work all we can, but we cannot do much in the way of conventions, because our numbers are scattered. We work heartily with the town and county, as well as the State organizations. We are here to-day to put on the National Sunday-school harness, and although we may not be in the front, we will do the next best thing : we will try to follow closely those who lead. It is very gratifying for us to meet in a Convention like this, to see and hear the brethren who prepare our lessons and who write and furnish our songs ; and our prayer is that the spirit of this Convention may be infused throughout our whole church, and that we may, one and all, gird on our armor to go forth and win the battles that are to be won for the Master.

### **Sunday-school Work in Carlisle, Pa.**

Mr. J. C. STOCK, of Carlisle, Pa.: In behalf of the Sunday-school work in Carlisle, we have a commodious and comfortable Sunday-school room since we have remodeled our church, a faithful pastor, and a noble corps of officers and teachers. Our average attendance is 360 scholars. We use the "Augsburg Teacher" and the Augsburg Lesson Leaves. We believe in the use of the black-board. We have the honor of recording from fifteen to twenty names of the scholars annually upon the church-book, as being transferred from the Sunday-school into the church. We are encouraged in our work there. We believe that the Lord is prospering us, and we bless His name for it.

### **The Alleghany Synod.**

Rev. A. M. WHETSTONE, of Somerset, Pa. I am sorry our Synod did not appoint a person to make a more formal statement than I am prepared to present. The Alleghany Synod reports eighty-five Lutheran, and thirty-four union schools. Officers and teachers 1618, and scholars 10,058. We have no directions given for our methods. I wish to make a special remark in regard to the work in Somerset county. Some three or four years ago we had very few Sunday-schools which kept up throughout the winter. Since, we have had a number of Sunday-school conventions throughout the county. They have been so largely attended, that on one occasion there were 120 delegates. The meetings were very interesting. The result has been that more than two-thirds of our schools are now kept up the whole year. They do not freeze out any more in the fall. [Laughter and applause.] There has been a decided advance. We now have fifty organized Sunday schools in the county, and forty congregations, so that our Sunday-school, in connection with our congregational work, is making very rapid progress.

### **The Work in the South.**

Rev. W. C. SCHAEFFER, of Richmond, Va. I am very glad to have the honor to bring the greetings of the Sunday-school workers of the South to this Convention. The Virginia Synod held the first Synodical Sunday-school convention that was held at the South, last summer. Your honorable President, the Secretary of the Board, and other Sunday-school workers present in this Convention, were present with us. We had a very successful and blessed time. The

Sunday-school interest is very hopeful in the South in our Church. Fresh and inspiring interest has been awakened all through our Church there. There have been very few conventions. There was one convention held in the Tennessee Synod, and one in the district of the South Carolina and Tennessee Synod together, and our convention last summer. We have about between 20,000 and 25,000 Sunday-school officers, teachers and scholars connected with our Church in the South. I am not prepared to give correct statistics. We are trying to attract and draw together until we have *a solid South in our Sunday-school work*. [Applause.] It will be very difficult to do that, but we are solid in this one purpose, that we will endeavor in this work to build up the Church of our love, and the cause of our Lord Jesus Christ. I can assure this Convention that we are most heartily with you in every interest and every phase of this work; and the Sunday-school officers, teachers, and scholars of the South are looking up towards this Convention, and while it is in session are offering their prayers for the blessing of God upon it. We are one in this great work, and our most earnest prayer is that God may bless this Convention with an outpouring of His Almighty Spirit, so that we may all catch the enthusiasm and fire, and be filled with new zeal, devotion and consecration to this great work. May God bless you all.

#### **The Miami Synod.**

REV. G. M. GRAU, of Brookville, O.: The Miami Synod has held five Synodical Sunday school Conventions. The statistical report I will hand to the Secretary during the Convention; I haven't it with me at present. Within the bounds of the Miami Synod, we have the usual Sunday-school unions or county organizations. Independent of these, however, we find it a good thing to have a synodical convention; to have reports of the work done, as done by Lutherans in particular. As a general thing, throughout the Synod we have the uniform lessons, and the major part of them are those issued by the Publication Society of the Augsburg lessons. We have every reason for encouragement, we think, in the Miami Synod in the Sunday-school work.

#### **Overcoming Difficulties in Brooklyn, N. Y.**

MR. CHARLES A. SCHIEREN, of Brooklyn, N. Y.: Both the Sunday-school and the church have labored under great disadvantages with

us for several years. The congregation having to shift from one place to another, with no permanent place of abode, the Sunday-school work has always been far from satisfactory. The City of Brooklyn has long been known as "the City of Churches," and those churches most especially have live Sunday-schools. There, where a church does not keep up a good Sunday school, it is not blessed long with a good congregation. With all the disadvantages of the past, and under all the discouragements, our Sunday-school numbers one hundred and eighty scholars and thirty teachers; and it has a Mission Sunday school in Gowanus with as many more. Notwithstanding the embarrassments of the past, and the great difficulties with which that school has had to contend, God has blessed it, and to such a large extent that it has a great influence in the neighborhood. There are many Scandinavians and Germans there, and I hope God will bless it with a young and energetic pastor, and that it will continue to grow to the building up of a church. To add to our encouragement, God has blessed us with a permanent church. Within the last week we have purchased one of the most beautiful churches in Brooklyn, and everybody says it is a bargain. With that church we have a chapel, and we look forward to a Sunday-school of a thousand scholars. If God will give us health and strength, we will work with energy to make Brooklyn one of the strongest fields of this Church. I hope every one on this floor will pray for Brooklyn.

The speaker stated that a picture of the newly acquired church was on exhibition in one of the rooms below, where it could be seen by any of the Convention.

### Regular Teachers.

Mr. ALEXANDER GEBHART, of Ohio: I notice that along with the church is a chapel that is capable of seating a thousand scholars. I think proper accommodation for our scholars is one of the greatest difficulties we have. We have felt it in our town. Our school has become so large that we have not had room to hold it. It has been our great trouble that we are not able to take any more scholars. We have great reason to be encouraged. We have an attendance of about 650. We have fifty-six teachers, and I can say that during the last three years there has not been three per cent. of an absence. When the question has been asked me by people belonging to other denominations in our town, why it is that we have



the largest school in the city, it has set me to thinking; and after carefully considering over it, I have come to the conclusion that it is just because we have those faithful teachers. For they are not only there every Sunday, but always ready to do their work. The work is appreciated more in the Miami Synod than it has ever been. The National Conventions that we have held hitherto have led to greater interest than ever before with us, and I feel we never were so much alive as at this time. I think the pastors of the churches have begun to feel what an auxiliary the Sunday-school work is to our Church. It has been ascertained throughout the country that of the members received into our churches, three-fourths have come from the Sunday-school. This fact is so plain that by it the importance of the work is clearly and conclusively demonstrated.

#### **Sunday-school Work in Philadelphia.**

Mr. HENRY S. BONER, of Philadelphia: I would ask whether, after a report has come from a Synod, it is in order to report from individual Sunday-schools in that Synod?

THE PRESIDENT: Yes, sir; clearly, distinctly, eloquently. [Laughter.]

Mr. BONER: In Messiah Lutheran Sunday school of Philadelphia, Rev. E. Huber, pastor, we have on the roll, including the infant department, 269 scholars, 26 praying men and women, devoted to their work, as teachers, with an average attendance of 194 scholars during the last year. We have raised, in addition to all the necessary money needed to run the school, \$239 for missionary purposes, and we have paid \$25 a year heretofore for the education of a girl in India. Brother Uhl has educated her so well that she got married some time ago, and was elected a teacher of one of the schools. We are now looking for some other girl to educate in India, who may finally get married and teach school. [Laughter.]

THE PRESIDENT: Brother Clutz can give you two or three, if you want them. [Renewed laughter.]

#### **Prosperity of the "Mountain City."**

Mr. D. K. RAMEY, of Altoona, Pa: I have been waiting for some one to speak for Altoona. I think something should be said of that place, for we are located about as near the better land as any city in the Union.

THE PRESIDENT: But you are at the foot of the mountain. [Laughter.]

Mr. RAMEY: We have a young city, as some of you know ; but two Lutheran churches and two Sunday-schools. I am not able to give the exact number of scholars in attendance, but I know we come very near a thousand. Our schools are in vigorous health and life. I am glad we have some noble, warm hearted, clear-headed, sound Christian men and women there, who are working earnestly and zealously for the cause. The growth and development of our church in Altoona is dependent very largely on the Sunday-school work, as I have no doubt the pastors will testify ; and our future we feel depends very largely on our success in that direction. We have a large field. While considerable has been accomplished, much more remains to be done. While we have a great deal of crime and wickedness in Altoona, we have a great deal to encourage us on the side of the Sunday-school work. We are in earnest, and some of us at least intend to die in the harness. [Applause.] While some have been and will be conquered, we have men and women, I am satisfied, who never intend to surrender. While we are trying to adopt modern improvements as much as possible, we yet keep close to the ancient landmarks. We ask for the prayers of the Convention and of Sunday-school workers generally, for the success of the work in the "Mountain City."

#### **Pastoral Work in the Sunday-School.**

Rev. GEORGE PARSON, of Sunbury, Pa.: We have a large, interesting Sunday-school at Sunbury, Pa., numbering about 400, and the infant school about 150. I am in the infant school every two or three Sabbaths, talking to the infants about our missions in Africa and India. In the larger school I have a large Bible class, of which about one-half are married persons. We have two young men who have graduated from the school to study for the ministry. We have another young man at Selinsgrove, who I think will be called to be a missionary. I am sorry to say that our teachers are not so faithful as those in Dayton, Ohio, as a rule. I have noticed that those teachers who are very punctual have large classes, and those teachers who are now and then absent have small classes, and irregular scholars. A regular teacher I think will make regular scholars. I am very much interested in our Sunday-schools. I have been in the Sunday school since I was a boy. I was a Sunday-school scholar in Harrisburg when Dr. Lochman, now of York, was there ; then under Dr. Sprecher." After I left Harrisburg, I went to Get-



tysburg, and there I was in the Sunday-school; and I have always found time to be there since. Sometimes I suppose some of the brethren are so much engaged with their studies and other business, that they do not get into the Sunday-school. When I do not reach there I feel very uneasy; and there is my class. As illustrative of the value of this work, two years ago last winter some sixty persons were added to our congregation—two-thirds of these were brought out of the advanced classes of the Sunday-school. It is the hope of the church—it is a part of the church. Sometimes we put down the Sunday-school as an entirely independent institution from the church and congregation. But they are one. The infant school occupies the position in the church of a child to the parent, and the church should overlook the Sunday-school as the parent watches over the child. I have been at my place there, and will continue to be as often as I can. God bless all the Sunday-schools represented here, and those not represented; and bless those Sunday-schools away off in heathen lands, and hasten the time when the church and Sunday-school shall be established in every land.

#### **Noble Men and Women.**

Mr. M. LUTHER FLECK, of Tyrone, Pa: I am here as a representative of, and live in Sinking Valley. We have there a Lutheran Sunday-school in good, healthy condition. It numbers about 122 scholars, 12 teachers, and 4 officers. We have some noble men and women—noble workers who are trying to lead their scholars to Christ, and otherwise advance the cause of the Master. We hope this Convention will pray for our Sunday-school.

#### **A Crowded Sunday-School.**

Mr. J. WALTER HAY, of Allegheny, Pa: I represent the Trinity Lutheran Sunday-school of Allegheny. We have in our primary department 150; in the middle department 302; young people's Bible class 90; officers and teachers 32; total 574. Our school is in a more prosperous condition than it ever was and we are really troubled for room required for increased membership. In the past year we have received about 50 members into the more advanced classes.

#### **New York and New Jersey Synod.**

Rev. J. C. BAUM, of Trenton, N J.: There was some little misunderstanding with us with respect to a report from a Synodical

delegate. I proposed it, but some thought it was not the intention of this Convention to have reports from Synodical bodies—that it was to be from individual schools. Therefore no regular delegate was appointed from New York and New Jersey Synod. In the first place, we have not held a Synodical convention, at least since I have been a member of the Synod; but the parochial reports of the minutes of the last Synod exhibit a large accession to the churches from the Sunday-schools, and a large gathering of money for church purposes from the same source. I am able to report that the Synod is becoming more and more interested in our schools, and there is a growth in the adoption of publications that conform to the church work. I am settled as pastor of the mission church at Trenton: matters of mere local interest would not be of interest here; however, I will say that the Trenton mission has become established, and will likely soon be a self-sustaining congregation, mainly through the friends of the Sunday-school. Although one of the smallest churches in the town, we have one of the largest Sunday-schools now. Instead of the churches having to support or be burdened by the school, the Sunday school is contributing one hundred and fifty to two hundred dollars, after it has paid its expenses, to the support of the church.

#### Walkers.

Rev. W. P. EVANS, of Cohansey, N. J.: My Sunday school has sent me here, and they would be disappointed if I should not say something about them, although what I have to say will be of no particular interest to this Convention. We come from the sandy region of New Jersey, but notwithstanding, we are alive to the Sunday-school work. At our Union county convention, which recently met, we had 300 delegates present. Only one of the number was a Lutheran—myself—because I am the only Lutheran pastor of the only Lutheran Church in the county. Our Sunday-school has 170 scholars and 12 teachers. We have 70 scholars in the infant school. As an excuse for the smallness of this number, although we have a large congregation, I may say that some of these scholars come six miles every Sunday morning. The school has been well attended during the summer season, and in the late spring and early fall the work goes on well. But the first frost has a bad effect upon it. We are obliged to bear this little inconvenience—but then we come out with a good appetite in the spring. [Laughter and applause.]

### **Fifty-eight Years Old.**

Rev. W. H. STECK, of Ardmore, Pennsylvania: I come as representative and superintendent of the Lutheran Sunday-school at Ardmore. You have heard an excellent report from the "City of Brotherly Love," from Brother Boner. We are in the neighborhood of that city. We represent a Sunday-school which is quite old compared with its size. We are just preparing to celebrate our fifty eighth anniversary next December. Whilst our school is smaller than some of those already reported, we have a faithful band of teachers working together for the upbuilding of our cause and the church there. I can give the same testimony as Brother Baum, in so far as to say that our Sunday-school is of no expense to the church. Then it helps us raise our contributions for Synodical purposes—for missions. It used to be the rule of our Sunday-school to contribute every cent of money for objects of beneficence, and only when the pressure came of hard times we changed that good rule, as we were compelled to devote only one-half of our proceeds to those objects. The Sunday-school has helped us in our work. It contributes about one half of the amount we give towards Home and Foreign Missions, and other objects of beneficence. We are trying, while the children are young, to instil into their minds the importance of these things, and to help them to grow up possessed with a spirit of liberality for every good work.

### **Searching for Scholars.**

Mr. E. S. NAGLE, of Philadelphia: St. Matthew's Lutheran Sunday-school has sent us here, but did not tell us to say anything about our two hundred and fifty scholars enrolled, or our attendance of about two hundred. Our school is growing probably as much as we could hope for, considering how many churches we are surrounded by. The neighborhood in which we are is filled with churches. We have a committee of our school visiting from house to house in search of scholars, and this committee is meeting with more or less success in gathering in the young.

### **Synodical Sunday-school Conventions.**

Rev. J. F. SHEARER, of Altoona, Pennsylvania: The remarks I have to make will be in the nature of a suggestion. I think the Convention will be more interested in hearing the different Synods report, for as yet few of them have been heard from. I suppose

we would like to hear first whether the Synods are having Sunday-school conventions. By Synodical reports we could get a general view of the work done by the Church. I am inclined to think that as a Convention, we would be more interested in what the Synods are doing in this direction, although this local Sunday-school information is very desirable.

### **A Banner County.**

Mr. CLARENCE J. REDDIG, of Shippensburg, Pennsylvania: I would like to report for Cumberland county, Pennsylvania, where we recently held the reunion of the East and West Pennsylvania Synods at Pine Grove. Of the 1467 officers and teachers in the county, 637 are Lutheran officers and teachers; of the 9801 scholars, 2593 are Lutheran; and of the eighty-one denominational schools in the county, we have eighteen Lutheran. In fact, we have more than 1000 scholars more than any other denomination in the county of Cumberland. [Applause.]

THE PRESIDENT. The suggestion Brother Shearer made is a very good one. Get them to speak "often one to another," and have Synodical Sunday-school conventions as well as County, and State, and National.

### **West Pennsylvania Synod.**

Rev. A. W. LILLY, of York, Pa.: I am not the representative of the West Pennsylvania Synod; we have no one specially appointed to represent it in this Convention; but I will say to you that when we were a few years younger, we thought it was important enough to have a Synodical Sunday-school Convention. In some way or other, under the weight of other business, it was not done, and the Conventions continued from time to time. We hope for better things. We hope we will rise up again after a little. We hope to get the inspiration from here, and carry it down to our Synod, and have the fire burn there until we are thoroughly alive to our privileges. The number of teachers in the West Pennsylvania Synod is 1745; scholars, 14,028.

### **Regular and Punctual Teachers.**

But, Mr. President, I am here as a delegate from Zion's Lutheran Sunday-school, of York; have been duly elected; and I suppose I am authorized to say what is to be said about them, or some of it at least. Our Sunday-school is just about like some other Sunday-

schools that I have heard reported here. We have some of the most devoted, energetic and faithful teachers, I suppose you will find anywhere. We have some that are not quite so much so, and we sometimes have a little trouble to get them interested in the study of the lessons. That is the difficulty with some of our teachers. Our superintendent the other day complimented the teachers upon their attendance, so I suppose I can give it. We think our school stands No. 1 on the average attendance of teachers—and please understand me as meaning teachers not only regular, but coming in good time. When the time for opening the exercises arrives, they are there. We number 47 teachers, 10 officers, and 401 scholars; and I presume about four-fifths of our accessions to the church from year to year come out of the Sunday-school. That is the great source of our increase.

The Convention then sung, “Hear you not the Saviour calling, calling you so earnestly,” etc., and was led in prayer by Rev. A. S. HARTMAN, of Chambersburg, Pa. :

O, Thou Blessed Master, help us to follow Thee; help us to deny ourselves, and take up Thy cross; help us to engage in Thy work with earnestness, with sincerity, with fidelity. Help us to rely upon Thy promises. Help us to consecrate our best endeavors to the dissemination of Thy word, to the building up of Thy Church, and of the salvation of souls. We ask Thy blessing upon all the children in the Sunday-schools of our churches. May they be led by the Spirit unto the truth, and may they be made free in Christ. Bless all those who are engaged in imparting instruction unto the young. May they all sit at Jesus’ feet. May they all be taught by the Spirit. May they all be filled with love for souls, and with love to God; and may they thus be Christ’s own instruments in the conversion of thousands and tens of thousands of souls. We ask Thy blessing now for Jesus’ sake. Amen.

### Enrolling of Delegates.

Rev. H. B. BELMER, of Selinsgrove, Pa., suggested that some of the various delegations present hand in to the enrollment committee all the names of delegates, and that where there are no delegations the individuals hand in their own names, with initials carefully written as well as the surnames.

### A Banner Town.

Rev. PETER ANSTADT, of York, Pa.: I belong to the West Pennsylvania Synod, and come from York, which is a good place to come from, and to remain at also. I wish to add a supplement to what Brother Lilly has said in regard to York, for fear the Conven-



tion might suppose that that is the only Lutheran Sunday-school in that good town. In York I think we have a stronger *General Synod* Lutheran representation than in any other town in the country or in the world, of its size. [Laughter and applause.] That is a necessary qualification. We have four large General Synod English Lutheran churches, and one German Lutheran church that belongs to the Missouri Lutheran Synod. In all these churches we have large, well-organized, well-regulated Sunday-schools. I cannot give the exact figures; but judging from what Brother Lilly has said in regard to the size of his school—401 scholars, I think—I believe that Dr. Lochman's school, of the First Lutheran church, is about the same size, or probably larger. In this I do not consider whether it is held to be the First Lutheran Sunday-school. There is some doubt about that, but it is the *First* Lutheran church. Then St. Paul's (Dr. Gotwald's), is at least as large, if not larger—I think it is larger. And then we have Brother Fastnacht's church. Brother Ebert is here, and I think he will give some statistics in regard to that Sunday-school. I think it numbers about 300. So we can safely say that we have about 1600 Sunday-school scholars in York. I think probably they pay more attention in York to blackboard illustrations than most Sunday-schools. They have a blackboard in each of the Sunday-schools there, and generally an illustration on it. I heard one of the brethren lecture on a most beautiful illustration of the Reformation in Brother Fastnacht's church last Sunday.

### Looking after Absent Teachers.

REV. A. S. HARTMAN, of Chambersburg, Pa.: I believe I am the only delegate here from Chambersburg, and was especially elected by the First Lutheran church, of which I am pastor. Our Sunday-school numbers 565 enrolled scholars and 48 teachers, and the average attendance for some time prior to last Sunday has been over 400. The Sunday-school is under the superintendency of George R. Messersmith, Esq., probably well known to many of you. He has been the superintendent for thirty years, and the success of the school is largely due to his personal interest and personal efforts in the work. I do not know that we can excel the average attendance of the scholars, or of the teachers, at Dayton; but our superintendent is very careful, and if a teacher is absent, on Monday he sends that teacher a card with notice of absence, and requesting a

reason for it. He also requires the teachers to visit their scholars or send cards to them during the week, if they are absent. Different helps have been mentioned here for keeping up the spirit and interest in the schools. Probably one of the principal ones in our own school is the element of music. I think that has not been mentioned here this morning. We have a good choir, and a fine pipe organ, which is aided by the cornet. Our music is made a feature of our school, and it effects very good results. I think we get a great many young men and women, and retain them there, by good music. Our school has other improvements. We have a teachers' meeting every week, and the first Friday of every month a teachers' meeting for the transaction of business. We have twelve officers in the school, capable and efficient. The number of additions to the church during the last year was very encouraging. A little over fifty young men and women were admitted to the church through the classes and influence of the Sunday-school.

#### **When and Where to Hold Conventions.**

MR. WALTER GEBHART, of Dayton, Ohio: One feature of Sunday-school convention work I think has not been mentioned, and that is where it is best to hold the conventions. At the Convention at Wooster, all the District Synods were recommended to hold conventions. We were gratified to see afterwards in the Church papers notices and reports of proceedings, to the end that quite a number of the Synods did carry out the recommendation. I am not authorized to speak for the Miami Synod. It has already been spoken of. But the fact is this: The time has a great deal to do with the success, or the good that is done by a Synodical Sunday-school convention. We have held four. The first convened outside the boundaries of the Synod, because we had not a place within to hold it. We actually went to Springfield, Ohio, through the courtesy of the men and women there; and having met, we found that it was a good thing to have such a convention. We found out the way to hold it was at the same time and place of the District Synod, assembling a couple of days before the opening of the Synod. You will not only much more likely have a full attendance, but you insure it by meeting just before the District Synod. You infuse a warmth and energy and life into your District Synod, such as I think you cannot have without your convention. We have our lady friends then. They come with us to the convention. They are



interested in its meetings. They give life and character and warmth to the gatherings, and throughout the discussions they are interested and warmed up; and by the time you get to the District Synod meeting, you are in a frame of mind that you ought to be in, and you are ready to take up church questions, and discuss and handle them, not in a cold, ecclesiastical way, but in a way that will be practical, and that will do good. We have had in our Synod very good conventions, though not very big. We do not propose to make it a scene for a wonderful display of talent; for we are all very humble, plain individuals, and gather together to discuss our Sunday-school work in a plain, simple, practical way. But we enjoy them, and we believe they do good. Have them about two days before the District Synod. Let your Sunday-school convention and District Synod be so interwoven that you cannot fairly separate the one from the other. Then you will not only have a good convention, but you will have a very interesting and profitable synodical meeting.

#### **A Transient Population.**

Mr. ISAAC C. SLATER, of Washington, D. C.: I am here as the representative of the Sunday-school of the Church of the Reformation. That is the grain of mustard seed which we hope will grow into a large tree. The Sunday-school started some years since in a private parlor, and it has grown and prospered until out of it has come a mission church, well known to at least some of the brethren present. We are working on, and have accomplished some things. But there are a few words I would like to say here upon one point, in behalf of the Washington Sunday-school work; and that is, that it requires about twice as much to obtain a given result in church or Sunday-school, or any other kind of work in Washington, as any other city in the Union. This is not because I think Washington is worse than other cities, but because the population is a transient one. We gather in people and have them work with us, and just about the time we think we are in a healthy condition, they have to leave the city, and we have to start over again. Thus we have a great deal of work that does not appear. Now we have a thorough organization in the Sunday-school, and an attendance of about eighty scholars. Our contributions are more than sufficient, and have been from the start, to pay all the expenses of the school; and something is given toward the support of the church. Then,

out of the Sunday-school is now growing the church. We are trying to do our work in that way. We think the future of the school is bright, as well as the future of the church; and we believe it will not be long before we will have a good, substantial church established, and a much more numerously attended Sunday-school than we have at present.

#### **An Old-Established School.**

MR. C. F. LINDIG, of Lewisburg, Pa.: Ours is an old-established Sunday-school. It is not one that has sprung up like a mushroom, but has been there at least forty years, and has always held its own. We have nine officers on the roll; teachers, 29; scholars, 194; scholars in the primary department, 111; total, 343. Aggregate number in attendance during the year, 12,047. Average attendance per Sunday, 232. Amount of collections, \$132.98. Average collections per Sunday, \$2.55. Total number of visitors during the year, 242. Average attendance of visitors per Sunday, 5. We have a regular county convention, and our own regular teachers' meeting, which is pretty well attended; and we have an interesting Sunday-school. We have an organ; also had a cornet to lead in the singing; and the school is generally in a good, prosperous condition.

#### **The Infant School the Largest.**

MR. THEOPHILUS H. SMITH, of Germantown, Pa.: We have connected with our church a Sunday-school numbering two hundred scholars, and in our two departments twenty-six teachers. My chief object in rising is to say that our infant school is the larger in numbers of the two. I do not know another instance where this is the case. Brother Gebhart gave one secret of this. I am satisfied it is also owing to the fact that the four ladies of the church in that school visit regularly. They have the names of the scholars, and look after them regularly, with the result I have stated.

#### **The Synod of Pittsburgh.**

REV. S. B. BARNITZ, of Wheeling, W. Va. (The President).: The Synod of Pittsburgh does generally what the General Synod tells it to do, and also what the National Convention suggests. Therefore it commenced immediately after the meetings of those bodies to set apart one day and one evening for regular Sunday-school sessions; and the experience has been ever since we have been holding them,

—and they have been held for three years past—we have had better Synodical meetings since this has been added to them, and there is increased interest in them.

#### **Adverse Circumstances.**

MR. J. F. SNYDER, of Clearfield, Pa.: The Lutheran Sunday-school of Clearfield admit to this Convention that for the past eight years they have labored under very adverse circumstances. By the attempted disorganization of the church the school was somewhat disorganized; but loving the Lutheran church we clung together, and have labored to keep our school together, and to day it is in a very promising condition. We have endeavored to place in our school punctual teachers, and those who are efficient in the work. Consequently we find that our school is improving, and that the future prospects of the church are brightening every year. We have established what we call a teachers' meeting, and we find that to be of great benefit to us. We have also business meetings.

#### **The Great Work in Harrisburg, Pa.**

J. W. YOUNG, Esq., of Harrisburg, Pa.: I am sorry that Dr. Swartz is not here. I depended upon him to report not only for the East Pennsylvania Synod, but for the Sunday-schools of Harrisburg. I think it is safe to say in a general way that in the four Sunday-schools of the Lutheran churches of Harrisburg, there are enrolled fifteen hundred children. One of these Sunday-schools is a mission. There are probably three hundred teachers engaged in the work, and every thing is in a very prosperous condition. I am not here with written statistics; I have to give everything from memory. In the Fourth Street Lutheran Sunday-school I think we have one of the finest orchestras in Pennsylvania. The effect is to increase the interest and membership. With these to lead, and a membership of nearly a thousand, the music is a very marked feature. I wish the members of this Convention could all be there to hear the singing.

DR. EHRENFELD: The report made by Mr. Young does not include the German churches; only the three English and the mission.

#### **The Ladies.**

REV. DR. DOMER, of Washington, D. C.: We have not heard from any of the female delegates here. I would like to hear from them.

THE PRESIDENT: I called upon all delegates; no one in particular. We are glad to hear from any, and all.

### **Pittsburgh Sunday-school Statistics.**

The Pittsburgh Synod reported by postal through Rev. G. W. Leisher, as follows: Total scholars, Lutheran schools, 3788; total teachers, 375. Total scholars, Union schools, 820; total teachers, 103. (Taken from late parochial reports.)

### **Maryland Synod Sunday-school Statistics.**

The Maryland Synod reported in the same way through REV. P. M. BIKLE: Number of Sunday-schools, 91; number of Sunday-school teachers, 1641; scholars, 11,230. Amount of contributions for the year ending October, 1879, \$2,324.

### **Suggestion from Nebraska.**

Rev. J. C. BRODFUEHRER reported by letter for Dakota City, Neb., to the effect that if they were not so far away they would have been represented personally. He wished the Convention would stir up the church in reference to her Sunday-school work. He suggested that the *Herald* be published semi-monthly, with no date except the year.

### **The Work in Baltimore.**

Rev. J. A. CLUTZ, of Baltimore. We have sometimes had in connection with Synodical sessions a day devoted to Sunday-school work; but we have not had anything of this kind for several years. There was a conference representing about two-thirds of the schools in the synod a month or so ago, and a very interesting convention held. We propose to hold others. We are not, however, fully alive to Sunday-school work in the Synod. Our Sunday-schools are well attended, with a constantly increasing membership. We have five Lutheran churches in Baltimore, and the Sunday-schools number about eighteen hundred scholars. I cannot give the number of teachers. We have a number of excellent German Sunday-schools there, and we are working altogether earnestly and harmoniously.

Mr. JOHN W. YOUNG, of Harrisburg. I should perhaps have added when I was up before, that the Sunday-schools of Harrisburg contribute very largely to the support of A. D. Rowe, who is now one of the missionaries in India.

### Sunday-School Work Aids Church Work.

Rev. O. D. S. MARCLEY, of Bloomsburg, Pa.: I am here as a delegate from the St. Matthew's Lutheran Church of Bloomsburg. There are a few thoughts I wish to give, which I think will be of general interest to the Convention. Our Sunday-school is not a large one, but we think there are certain features of life and spirituality manifested that run high. As we are situated at present, we have about two hundred and fifty members in the Sabbath-school—twenty one teachers. These latter are all members of the church, and devoted, earnest workers. Of the seventy-three persons received into communion in the church last year, thirty-seven were from the Sabbath-school. In my catechetical class last Saturday we had twenty-seven other members from the Sabbath school. Our church has received spiritual strength and life from this branch, as the church workers in the Sabbath-school are creating a spiritual feeling which returns to themselves with interest. We had very interesting services at the school last Sunday. We read Brother Rowe's letters, and the young people seemed to be in the spirit of aiding him and the cause he represents. We are now in a prosperous condition, and the spiritual prospect of our school is good.

### Monthly Missionary Contributions.

Rev. J. W. FINKBINER, of Middletown, Pa.: I am not authorized to speak for the East Pennsylvania Synod, but there is one thing which I wish to mention. At the last session a resolution was passed that the Sunday-schools of the Synod devote one contribution each month for missionary purposes. How it will be carried out, we are not able to say, but that is now a standing rule of the Synod.

### Thoroughly Lutheran.

Rev. W. E. FISCHER, of Centre Hall, Pa.: I would like to say for our Sunday-school, whilst it is small—our inhabitants being divided amongst four Sunday-schools there—it is still doing something for the Children's Mission in India under Brother Rowe. In trying to do something, each one endeavors to do a little at least. We are inclined to be thoroughly Lutheran in our Sunday-school teachings. We are also trying to have all the Lutheran appliances, including good Lutheran Sunday-school teachers, which will result in good Lutheran Sunday-school scholars.



Mr. S. B. HOFFMAN, of Mifflinburg, Pa.: In Mifflinburg we have a women's missionary society, and they have undertaken the education of a boy and girl in India; and the Sunday-school is doing what it can to assist in this good work.

#### Miscellaneous.

The Convention then sung part of the hymn entitled "When I can read my title clear to mansions in the skies," etc., and prayer by Rev. L. A. FOX, of Virginia.

The President announced with regret the absence of Rev. George A. BOWERS, D. D., of Pittsburg, Pa., to whom had been assigned the subject, "Our Lutheran Sunday-school work, how related to Church and State." He had telegraphed that he would not be able to be present on account of sickness, and the President had replied, if it was possible for him to crawl, he must come.

After considerable discussion in regard to the publication of the proceedings of this Convention, the subject was postponed for the present, and the Convention was adjourned with the benediction by Rev. W. S. FREAS, of Everett, Pa.

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### AFTERNOON—SECOND DAY.

WEDNESDAY, NOV. 5, 1879.

The Convention reassembled at two o'clock, p. m., the President (Rev. S. B. Barnitz), presiding. Hymn, "From Greenland's icy mountains," etc. Prayer by Rev. J. W. Lake, of West Virginia.

#### Foreign Missions.

The subject of Sunday-school work, as related to Foreign Missions, was then spoken upon by Rev. W. E. PARSON, late of Tokio, Japan, now of Washington D. C.

We sung a moment ago that very familiar hymn, "From Greenland's icy mountains, From India's coral strand." I do not know any way in which I can better impress upon your minds the great stride that Christianity has taken in a short time, than the very fact that there is no mention in that hymn—though India, and Africa and Ceylon are mentioned—no mention of those greater countries that lie beyond—China, Japan, and the larger islands of the Pacific and the South Pacific—because, when Bishop Heber wrote that hymn, Christianity had made no impression on those countries, although there are



now living in them one-third of all the human race. That is as much as I can say on that; for I have only ten or fifteen minutes, and can only give you in that time points to think about. The fact is that but one-third of the race is mentioned in that hymn, and now we have gone through all the earth; and in China and Japan, and in the more distant East, we have a firm hold for Christ.

The managers of the Convention have linked my name with Japan, although it is now more than a year since I left there; but I take it as an intimation that the Convention would like to have a word from that great mission field. The first thought is this, that the great Sunday-school idea is peculiar to Christianity. After living for some years amongst those people, this is one thought that comes to one after coming back again. They have no Bible; they have no God. They have gods and lords many, of wood, and stone and brass; but they have no idea of an Invisible God, such as we have, and they have no Sunday, and all those influences that go to make up what we call our Christianity; nothing Christian, not even a Sunday-school. There is no work directly amongst the young. They do not consider that they are to be looked upon as a class to take hold of early and impress aright; nothing of that kind.

#### MISSIONARIES BUT TEACHERS.

Then in thinking of this subject another fact comes to me, and that is, that the methods we have in Sunday-school work are very much those that you find at work out in heathen fields. Now I mean by that this: that after all, the great means we have to convert the world is the truth of God; and after all it is the best method we have of getting that truth to the hearts and minds of men that makes the hope of Christianity. So that you find the missionaries of distant countries are all teachers, not preachers. The moment they land in heathen countries they can begin to teach; and as to preaching, it is so long distant as to be an almost unobtainable thing to many of them. I know one missionary said to me when he took his farewell, to go out into Japan, that some good brother told him to "go to them in all the land, preaching Christ and him crucified to the heathen." He smiled at the thought; for after five years he had only just begun to preach in a feeble way, and had just about a fair congregation, in order to carry on preaching successfully.

If I had two hours of the Convention's time, I might go into this description more in detail; but I suggest to this great army of Sunday-school teachers that they are all working right in this line with the missionary idea; that they are working in the same way actually that these missionaries work. This has been in my mind, thinking about this Convention—"The field is the world." Christ said, "Go into all the world." Therefore, go into all the field. We are in the world just as much in China or in Japan, as here; and there, as here we mix with the people. Then here, in many respects, it is mission work. You are foreigners here, and as far distant from us in Japan as we are in that respect from yourselves. We call ourselves Sunday-school workers and teachers; and, by the way, we can call ourselves all together an army of missionaries. Call us "home missionaries," if you please; because all the world is of Christ, and to be redeemed to him.

## SIMILARITY AND DIFFERENCES.

Then, too, not only in the methods of work, but in the material to be worked upon, there is a similarity. Now I am not going into the details of Sunday-school work and missions. My colleague, who follows me, is the Secretary of the Board, or I would not suggest things in so general a way. The material upon which the foreign missionary works is much like, in one respect, what we work upon. That is, it is virgin soil. It has not been cultivated. There is absolutely no knowledge at all of Christ. But there is this difference: here the children come into our hands with no previous instructions in any direction. We take them early, with no false impressions upon their hearts, and they are taught easily and quickly the truth about Christ. But the missionary finds false methods and idolatry; so that the dissimilarity is great in that respect. It seems almost impossible for the missionary to root out of the mind those ideas. I remember an old woman who came to my house often, who seemed devout, and somewhat impressed by the preaching of the missionaries. She continued to come for some time, at different times. We found in the course of time, that she thought this religion was another form of the same thing—that it was simply worshipping her gods in another way. As soon as she came to learn the peculiar form of our instruction, she dropped out again. So with a person we taught the Lord's prayer; he thought he was praying to his own father, because there they worship their deceased ancestors. It is a work of years to get correct ideas of religion into their minds.

## FOREIGN MISSIONARY WORK PLEASANT.

Then in the results (if we had time to follow them out), there is a similarity between the Sunday-school work and the foreign mission work. I have two or three things in my mind to give you, and then I will close. One is, that in all our speaking and teaching concerning our work in foreign missions we find ourselves nearly always absolutely defective,—because it is not well for children to get a false idea to start with. I know people who throw a halo around foreign mission work such as does not belong there. After you travel around and find them doing their work as they do, you get disappointed. You imagine that missionaries undergo all kinds of personal and bodily practices of self-denial. But that is not the rule. In Japan, for instance, I am certain that the foreign missionaries of Japan live a great deal more comfortably than many missionaries do here, and even better than many of the pastors of churches. It is a delightful land. It would be no hardship to go back to Japan and remain there for years. So we must disabuse the minds of the children of that which is really a wrong idea. It is a denial to be kept away from kindred and friends, and live in isolation for years; but we have to cultivate this other idea, and take in the fact that all the world is for Christ.

Another method which occurs to my mind is this: That we should seek to create an intelligent interest in missions. I did not come here to make suggestions altogether, but I will tell you what I have commenced to do in my little congregation—to have this winter a series of mission talks and lectures, and have for my text that “The field is the world,” and to have my missionary

maps, whereon to point out where missions have been established and where not; and take one land this month, and another next, and tell the people about what hold Christianity has there, and something about general subjects, and the Christian denominations that are represented there. So in a few months (if they pay attention) they will find that they have learned a great deal in regard to what is going on in the same way in the Sunday-school.

## RECOMMENDATIONS.

At the end of these remarks, if I am allowed, I will read three recommendations that have occurred to me, and leave them on record. They include these suggestions: That the grace of giving be cultivated. That we do, of course. I learn that Sunday-schools connected with this Convention give beyond their needs to outside purposes, including the missionary cause. The children are taught to give. But in the recommendation I make, I would teach specific, definite giving. For instance, if you have a Bible-class, point them to some simple, single thing—if they could not for fifty-two Sundays support a girl, or help to support an evangelist—and let that particular class give in that way. With their attention fixed on that single thing, they will double their interest, and give in such a way that there will be a marked increase; and there will be subjects for increased gratification in both these respects—in the interest and in the giving.

Another point; that prayer be remembered as a means of extending the Gospel into all the world. These are the three points. Keep them in your minds. Cultivate the grace of giving for missions, and unite in concert for prayer for the success of missions; and in that way it is possible for every Christian worker and Sunday-school scholar to do literally what the Saviour commanded—to “go into all the world.” For if you find out all the world, and give and pray that it be brought about, you are really yourself going into all the world to do this that Christ commanded.

Now, with your permission, I will read what I have suggested. As eight more are to follow, I do not feel disposed to trespass upon your time:

First. That if possible a mission Sunday be set apart once in each quarter. I make that recommendation because the National Sunday-school Committee was in session all of one week in Washington city, and there I learned that they had agreed that one Sunday in a quarter should be left blank in the coming years, so this could be inserted in the quarter now to be left vacant. If possible, a mission Sunday should be set apart once a quarter. Many schools have separate and apart missionary societies.

Second. That some action be had in this Convention in regard to foreign missionary literature. There has been a demand for it, and it is very much needed in our Church. Some one may be urged to do something through a recommendation that this Convention may make.

Third. That definiteness in class contributions be suggested, to increase both the interest and the amounts given.

And, last, that greater stress be laid upon the work than has heretofore been done, through our missionary societies.

With these suggestions, I think it is a good time to give way to the Secretary of the Board of Foreign Missions.

The convention then sung, "We bring no glittering treasures," etc., and Mr. VAN LENNEP led in prayer.

### To Increase the Interest.

REV. JACOB A. CLUTZ, Baltimore, Md., Secretary of the Board of Foreign Missions, said :

•If the President will allow me, I will continue the discussion of the question before this Convention, "What is the relation of our Sunday-schools to Foreign Missions?" I think I can answer in a few words, that three-fourths have no relation at all, or a relation of entire indifference. We have a practical illustration of this, or rather the proof of this interest, in this : 837 Lutheran Sunday-schools reported here last night. Only about 200, or less than one-fourth, are connected with this Missionary Society. In addition to these 200 there are perhaps fifteen or twenty Sunday-schools which are supporting pupils in the schools in India, or supporting village preachers or catechists. But we have not over 200 connected directly with our foreign missionary work. What ought to be our relation in this important matter? Need I answer? We can have much more interest by intelligent descriptions of the work more frequently than we have. An increased interest can be manifested in two ways : first, in keeping the school informed as to the progress of the work, and the condition and wants of the field. We want more of what a member of this Convention said he was accustomed to do—going into the infant school, speaking to them about foreign missionary work ; not only there, but in the main school.

The complaint is made, in our church especially, that there is a lack of information in regard to this work ; that even pastors who desire to give information have no access to that which will enable them to present such information intelligently. One source of information is the little books written by Brother Rowe. There is one about India, and the mission work in India, which is just full to the brim with such information as we want in our Sunday-schools. Another is the letters of Brother Rowe, printed in our *Observer*, and church papers. Now, many families do not take the church papers, and are not informed with many things that seem familiar to others. From these sources I have mentioned, an intelligent view could be had of the work.

A suggestion was made by my colleague on the subject, that the Convention should pass a resolution in regard to missions, foreign missions especially. The Board have now in contemplation the publication of a journal for the diffusion of missionary intelligence, concerning both our home and foreign field ; and they intend that the new year be ushered in with the appearance of such a journal. We should be happy to have a resolution from the Convention to help this work on.

### PRACTICAL SYMPATHY.

Then there should be a practical, helpful sympathy ; a sympathy that does not end with prayer, but that will have the force of a dozen ordinary men.

You have probably heard of the story of the poor fellow whose mule had fallen over the dock and drowned, and of the great crowd that gathered around to pity him. But one man had practical pity. He said, "I pity him to the extent of five dollars, to help to buy a mule," and handed out the money. That is practical sympathy; and the men that we want in our Sunday-school and in our missionary work are those who will reach down farther than the farthest into the children's pockets, and also into their own. There are several ways in which practical sympathy can be manifested. One is in the preparation of clothing for these far-off children. In this there can be the saving of a great deal of expense and trouble. Another is the securing of enough persons who, combined, can and will raise twenty-five dollars a year for a village preacher, or a catechist at fifty dollars a year. In either one of these there is a noble work. Much of value can be accomplished, and the success can gradually be shown, to increased stimulation on the part of those engaged. Another method consists in contributions towards our Children's Missionary Society, about which our brother has not spoken. This society was organized with the view of specially supporting Brother Rowe. We have really received sixteen or seventeen hundred dollars, and that is more than enough to support Brother Rowe in his work. The balance goes into the treasury until we have sufficient to send out two or three missionaries. If all the schools in the Synods would take an interest in the matter, we might have not only one, but three or four or five missionaries, and each doing as good a work as our present representative.

#### • OPPOSITION TO FOREIGN MISSIONS.

Relative to such a work a great many say, "We have heathen at home," and "Charity begins at home;" and I have seen quoted in a religious paper the words where Jesus said, "Begin your work at Jerusalem." If they had worked on that plan, and remained there until the people of Jerusalem were all converted, we would never have heard of Jesus at all. We would still be in darkness, and the apostles, or their descendants, yet laboring at Jerusalem for the conversion of the heathen at home.

#### CERTIFICATES.

I want to say that our new certificates are being published. I have brought a hundred or so, and they are now in the lecture-room. Being a true Lutheran, I wish to obey the mandate that has gone forth not to bring anything of the kind in here. I will be glad if any of you will go there and take them home. You will also find the constitution for the children's auxiliary societies. Take a copy of that with you. We will be glad to give them to you. The certificate we make this year is the most beautiful and interesting that we have yet published.

#### REASONS WHY THE YOUNG SHOULD ENGAGE IN MISSIONARY WORK, ETC.

I want to give you a few reasons why there should be in the Sunday-school this earnest and practical interest in Foreign Mission work. I think the Sunday-school should be interested in this work first for Christ's sake; for the



command that He has laid down is, to "Go into all the world." The Sunday-school is one part of the church. There are some pastors who seem to be entirely indifferent to the Sunday-school. There are some superintendents who seem to think the Sunday school is entirely separate and independent of the church. I know some superintendents who always say, "My Sunday-school." Not the church Sunday-school, but theirs. There are some who think the Sunday-school should come creeping in the rear. What we read in the Word is just as binding upon the Sunday-school as upon the congregation. When Christ says to the disciples, "Go and preach to every creature," He means to all in His church, whether they be men or little children. And these commands are just as obligatory upon the Sunday-school as upon the Church. Then, for Christ's sake, I say, the Sunday school should take a deep, practical interest in the Foreign Missiopyary work.

In the second place, you should do it for the heathen. I hope all of you read in your Sunday-schools last Sunday the touching letter from Brother Rowe, in which he speaks of the fact with feeling, that even children are contributing, and sending their cards and picture books, to make the heathen children acquainted with God's word. This unselfishness appeals to them very strongly; and when they see children over here interested in them, and when they are told that our children are saving their pennies to give them something, it touches their hearts, and deeply impresses them to receive the truth as it is in Christ Jesus.

Then they should do it for the children's sake, that they may be kept from growing up narrow-minded and selfish; but have the joy of knowing that they are doing good to others—the joy that they are giving out to others that which Christ has so freely given unto them. This work increases their interest in the Sunday-schools, and the pleasure and happiness they have in them. I do not believe there is an occasion when a giving Sunday-school has as much pleasure as when the letters come across the sea from Brother Rowe, and are read to the children; particularly one like that containing the report of Brother Rowe, that during the past year over three hundred souls have been added to the Church in India. The children are interested, because it is *their* work. I think at the Baltimore anniversary there was no part of the exercises listened to with so much interest by the children as the reading of a letter from Brother Rowe. They felt it was their work. So we say, for their sake, they should be taught to engage in this work, and kept from becoming narrow-minded and selfish. Then, it should be done for the Church's sake. What we want in all our churches is that our people should be taught to rise above their own little horizon; that "the field is the world," and that they have some obligation to reach beyond themselves; that when a man becomes a Christian he becomes a deputy to make known to every man the truth. If we want to teach our people that, we should begin while they are children. The State understands this matter. They want intelligent citizens to control this land of liberty, and they open schools for the children and bid them come and be educated liberally; and it will be a good day (and I hope it will come soon) when they will not only have open these schools, but will say they *must* come and be intelligent citizens.



Yes, that is what we want in our children—through these agencies and this work, that they be instructed to be broad-souled, large-hearted, generous and liberal; and then when they come up to our churches, we will have broad-souled and liberal members. In proof of this, I do not believe you will find a church in the General Synod liberal and large-hearted, but at the base of which you will find a liberal Sunday-school. [Applause.]

### Miscellaneous.

The Convention then sung two verses of "Gospel Bells."

Rev. W. W. CRILEY, of Lewisburg, Pa., moved that the resolutions suggested by Rev. W. E. PARSON, of Washington, D. C., be referred to an appropriate committee.

Adopted.

Rev. H. R. FLECK, of Stone Church, Pa., offered the following resolution, which was adopted:

*Resolved*, That during the sessions of this Convention, all resolutions, memorials, petitions and propositions or recommendations of opinion, or action, be referred without debate to the Executive Committee.

The President then read a letter from Mr. ALEX. McLAUGHLIN, of Three Rivers, Michigan, regretting exceedingly that he could not be present at the Convention on account of the meeting of the Synod of which he is a member, but hailing the brethren as co-workers with Christ for the salvation of the world, and signing himself "Yours *in work* for the salvation of the little ones."

### Home Missions.

The next subject for deliberation was announced—"Our Sunday school Work; how related to Home Missions." First speaker, Mr. JAMES H. EMMINGER, of Mansfield, Ohio.

As connected with the Sunday-school, what is mission work? We find in Webster that mission is "sent, or being sent," and especially refers to being sent forth for the propagation of the Gospel. The borders may be our own town, state or nation. If we go back to Jesus, we find that he was "the sent;" he was the great missionary; he was sent of the Father, and by the Father; and here we might say simply "that God so loved the world, that He sent His only begotten Son." Let us not forget that Jesus was the Sent. How is this related to the missionary work? First. It is related to the Church as an auxiliary in her labors for the salvation of men. The great work of the Church is to proclaim the message of salvation to men. *You* cannot convert a soul. *You* can carry the Gospel; but it is God's Spirit that works. That is one of the cardinal points of the Lutheran Church, the presence of the Spirit with the Word. Through these we should endeavor to have as many as possible reconciled to God.

The Sunday-school increases the number of listeners to the Word; the Sunday-school assists the Church in gaining access to the hearts of parents; and the Sunday-school, also, largely aids the Church in her direct labor with the young. The Sunday-school enlarges and develops the power of the Church to give labor to its members. Therefore, the Sunday-school labors in promoting the salvation of souls.

#### INFLUENCE OF CHILDREN.

With a proper relation between the Sunday-school and church established, you secure a larger number of listeners, by getting from the Sunday-school a larger number than you would otherwise secure to the Church. You know a child can go into the street and get half a dozen associates to go to a picnic, or rob a bird's nest, whichever his inclination dictates; while you, dear ladies or brethren, cannot get one. Through these children you can reach the hearts of the parents. How many times can you not recall when the child has brought father and mother to the Lord Jesus Christ? I can mention a number. So you reach the parents by reaching the children. Thus you see that the Sunday-school is largely aiding in the conversion of souls. That, certainly, is home missionary work, because it is going on with us, and around us. The work may reach our own brothers, and sisters, and neighbors. It may extend out to the stranger who is with us. Certainly the work is doing good in this respect. Do you remember the thirty-first chapter of Deuteronomy, where the command is to entertain the children, and the stranger, that they may hear and that they may learn the Word of the Lord? Then do you remember the words in the eleventh chapter of Deuteronomy, where you are to keep the word in your heart, and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes; and that you shall teach them to your children, "speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up," that your days may be lengthened, and the days of your children. The children are invariably mentioned in regard to the matter in the Scriptures. Christ is mentioned as a little child, and at twelve years of age; and as he passes down through life, how many instances do you get of his regard for little children? "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven."

#### HABITS AND IMPRESSIONS.

There is no grander work that the church has given us than to labor for the children. It is much easier to prevent habits being formed in the child than to reform him. You cannot straighten an old tree with all the appliances that you can make use of. You remember the picture in a Lutheran Sunday-school paper on the subject. You take and straighten some boys, if you can. But give a child to the Lord, and how much trouble is saved. You take these impressions that are given by the Sunday-school to the young, and they are retained by the children. They are the first impressions. A great many of us are in the business affairs of life. We say if the first impression is against a thing, that decides it. I have come down in my business almost to that. If in

my business my first impressions are against anything, that settles it. Where I have reconsidered, I have lost sure. I am not going to take any more chances.

“MISTAKES.”

If you remove your Sabbath-school up into the auditorium of the church, and you retain your children for a few moments for Gospel instruction, you are doing the best kind of missionary work. I think the Lutheran Church has made some terrible mistakes. I am not an old Lutheran, neither do I consider myself an old man; but you will bear with me if I give you one thought; and that is, instead of building so many churches first, to send out some missionary to establish Sunday-schools. Begin by gathering the children into Sunday-schools and thus raise up congregations. A Doctor of Divinity of the Lutheran Church said within the last sixty days, that the destiny of the Lutheran Church is its final absorption into other churches.

A VOICE. Is he orthodox?

Mr. EMMINGER. A great many of you know him, and he reads the world well. In some localities we are favorably situated, and in a good pecuniary position; but when you take a glance over the field—of the State of Ohio, or Pennsylvania, or the United States—I tell you we are behind. Please tell me how throughout the West the largest American denomination has extended her bounds so greatly? How did the Methodist Church extend over the great West? Directly on the opposite plan. It struck out for the growing material parts of the West.

A VOICE. Oh, it is not so.

Mr. EMMINGER: Take the figures, and it is so. I examined the matter. In one of the denominations, it was the self-denying school teachers, who went out and started Sunday-schools. I can show you their tracks, where sixty-five years ago it was done—nothing but a Sunday-school started in a carpenter shop, and from that, in our own city, it has risen to become the biggest church, carrying more wealth than all the other churches combined. This I repeat was started from that little beginning, a woman starting a Sunday-school in a carpenter shop. One person went all through that section starting Sunday-schools. I tell you that I believe we are at fault. Think over the matter. We very readily, when we have not given this thing any thought, say it is wrong; but I tell you I believe I am right. I have been for four years engaged trying to promote the work of the Sunday-school in the county in which I live, and I have ridden thousands of miles to find out the truth of certain things, and to find out just how this is done, and I have gathered all this information. I know how these things have operated. When you look at the Methodist and Congregational Churches, they start a Sunday-school at certain places, and when they find it is successful, they build a church right there in the neighborhood. They go and do what we will have to do to be successful. [Here the President's bell sounded.]

Rev. Mr. PARSON: Does the gentleman know of a single home mission station in the General Synod without a Sunday-school?

Mr. EMMINGER: No, sir. [Applause.] But I know of Sunday-schools

without churches; and I know places where we tried to establish churches, that is, congregations of adults, and spent much money, and yet failed, while in those very places we had abundance of material for starting Lutheran Sunday-schools; and if we had taken hold at that point, we could not have failed to gather large Sunday-schools, and, as a result, prosperous congregations in due time. Instead of beginning at the practical point of Sunday-schools among the thousands and tens of thousands of children of Lutherans in all our large towns, and putting our money and energy into the work, knowing that prosperous churches can thus surely be built up, we have, on the other hand followed the plan of commencing at the impracticable and often impossible point of establishing a church; a plan that brings us at once into the midst of the most adverse circumstances, and often causes the starting of new currents against us. And it is no answer to this at all to ask whether there is a mission station in the General Synod without a Sunday-school attached to it. Very often the weakness of the effort to establish a church, the poverty of its support, makes success impossible from the start, and actually intrudes defeat into the movement for a Sunday-school, and the whole thing fails. Begin with establishing Sunday-schools, and you can have great results.

The Convention here sung: "All hail the power of Jesus' name, let angels prostrate fall," etc.

### Enthusiasm, Power, and Devotion.

Rev. W. C. SCHAEFFER, of Richmond, Va., was then introduced to the Convention. He said:

*Mr. President and Christian Workers:* I esteem it a very great privilege to be present in this National Convention of Sunday-school workers from the North and South, the East and West, of the Lutheran Church. I felt honored when the committee invited me to have my name placed on the programme, at least, of the exercises of this Convention; and now, looking upon this gathering, I feel this evening that it will be many a day before any other church shall absorb the devotion and the energy of the Lutheran Sunday-school work. [Applause.] I believe that the cause will gather new enthusiasm, new power, and new devotion, and that the grand old banner of the Lutheran Church will still be unfurled to the breeze with the motto: "*In hoc signo vinces*;" and that no power shall dissolve or hurt her, or stay her progress to glorious victory. It is true that no mission church, as far as my knowledge goes, has ever been established without laying its foundations upon the Sunday-school—and the Sunday-school cause lies nearer to the heart of the church to-day than it ever has done. Its necessity is more fully realized.

### SUNDAY-SCHOOLS BUILDING UP CHURCHES.

So much has been said in reference to the relation of the Sunday-school to mission work by the brethren who have preceded me, that, with your permission, I will talk a little around that subject, though retaining the relation of the Sunday-school to the church work; and, of course, the important thought and truth, that the church is built up by the Sunday-school, and upon the Sunday-



school. Why, here were pastors this morning who have large, influential and old-established churches, who testify that "one-half, two-thirds, three-fourths and four-fifths of their additions have been from the Sunday-school." And if it be true with old-established churches, how much more so is it true in regard to mission work, where "the field is the world," and where we begin with probably a dozen or less scholars, with one or two godly women, and probably a man amongst the number, to start in the building of our church.

Now it was inspiring to hear these Christian workers all singing that grand old Coronation hymn, "All hail the power of Jesus' name." Who taught it? Christian workers—men and women. We learn to sing in the Sunday-school; and I look forward to the day when the church shall come up, a great singing church, through the training of the Sunday-school.

#### THE FUTURE LUTHERAN CHURCH.

The greatest impetus which the church receives is from the Sunday-school, because the active men and the earnest, devoted workers are in that work; and whether it be in the East, West, North or South, these active men get there. I look forward to time when the Sunday-school shall be incomparably grander, and when the church shall become a great singing church, as it was in the days of the Reformation. We are told the songs of Martin Luther did as much to achieve a victory in those days as did his labors, and no doubt they did. The church that excels in song is the victorious church. It goes into the conflict with the certainty of victory for Jesus, like an army goes into battle when it sings its grand old songs of victory. How many times did the Prussian armies achieve success in their battles with the French, with their soul-stirring "Ein feste burg ist unser Gott?" The singing soldier is the victorious soldier, and the singing church is the victorious church. Sinners are impressed with the Gospel in song, as they are in preaching. So I look forward when the church shall be a great singing church; when men and women shall sing as they sung in the days of the early triumphs. I look forward to a more devotedly praying church. Yet our church is very rapidly extending, and more and more going into the work;—men and women who have to endure trials, and tribulations, and disappointments, and hard work—and they must be sustained by earnest prayer. Therefore, the church grows up into a praying church; and then a hard-praying church, and a singing church; and the more it becomes such, the more Lutheran it becomes. It becomes Lutheran just as it becomes the grand, ideal, holy church of pastor Harms, of Hermannsburg. I think this is the grandest church in the world to-day, because it is the true church; and when our church gathers around the feet of our Lord Jesus Christ, as an earnest, praying church, then we shall have more victories, and grander conquests for the Lord Jesus Christ; for "whatsoever ye shall ask, that shall ye receive" of the Lord. And then you remember the many other precious promises that were named this morning. This is largely developed in the Sunday-school. And thence we learn another thing.

We have been going forward in the work of giving. I do not agree with with some men, that we are making no advancement in this direction. There are a great many people yet, who begin to shiver when a speaker begins to

talk about money ; but the time will come when they will leap for joy when one speaks on the subject. Not simply money, or the kind of giving that Brother Clutz mentioned ; I speak of large-hearted sympathy and love toward our fellow-men ; that kind of giving which Jesus Christ manifested to the world, when he gave his life—what for ? Not to save a man or a nation, but to save the whole world. Through the Sunday-school this grand idea of giving is developed, not simply in money, or that a few places be built up, but that “the field is the world,” and wherever there are men, women and children who do not know there is a Jesus Christ to love or a God to serve, that they are subjects for our devotion, our prayers, our sympathy and help ; and through this relation is thus built up there a grand and benevolent church, and this great yearning for the living yet dead. So brethren, when we once have a singing and praying, and giving and loving church, then we shall have a grandly triumphant church, and we will have here no more croaking that our church is losing her influence and her power. [Applause.] True, a Baptist man came to Richmond to collect money for the purpose of sending an evangelist to the valley of Virginia. [Laughter.] But the valley of Virginia is Lutheran ; and by the help of the Lord it will be still more largely so as we go along.

#### THE IDEAL CHURCH.

It has given me great joy to be with you, and will give me still more to be with you till the close of the Convention. With you I have heard the voices of delegates from the South, and the West, and the East, and all around from the North, and all to the effect that sectional feeling is beginning to die away, so that we recognize each other in joy hereafter not only as Lutherans, but one in Christ Jesus, though we agree to disagree on some things, and that some people will be permitted to have thoughts and ideas as well as others. Then we look forward to that ideal church. It may be some years. There may be more gray mingled in with my locks before I shall see that grand church realized which we have in our mind ; but God will bless our labors. Then let us stand up to our work, and let us keep up to our ideal. There is a great company looking on, gone up to glory through our blessed communion ; and the world is looking on. Brethren, there is nothing grander on earth, or grander in heaven, than this work.

“ If thou’lt strive to lead a soul to Jesus,  
Thy feet shall stand on jasper floors ;  
Thy heart at last shall seem a thousand hearts ;  
And each heart with myriad raptures filled ;  
Whilst thou shalt sit with princes and with kings  
Rich in the jewel of a ransomed soul.”

The Convention sung, “ Blest be the tie that binds our hearts in Christian love,” etc., and prayer was offered by Rev. D. L. RYDER, of Hollidaysburg, Pa.



### Intimate and Vital Relations.

Rev. A. W. LILLY, of York, Pa., President of the Board of Church Extension, then addressed the Convention. Subject: "How is the Sunday-school work of our church related to Home Missions?" He said :

This relation is as intimate and vital as church work stands related to home missions. The Christian church in her spirit and aim is essentially missionary. She holds divine authority to publish the tidings of salvation to the unpardoned millions of our race, and not to hold her peace nor diminish her efforts until the gospel is preached to every creature.

This is primarily the work of the church, and to this work all her energies are to be directed. Whatever *influences* she may call to her aid, and whatever *agencies* she may associate with her, and whatever *forces* she may see proper to organize as auxiliaries to work out her heaven-appointed mission, all of them stand in an essential alliance with her in her missionary spirit and labors. The Bible Society is the offspring and aid of the Church—so is the Tract Society—so is the Education Society—so is the Missionary Society—all are co-operative agencies with the Christian Church in publishing the gospel of salvation to a perishing world.

The Sunday-school stands to her in this 'same emphatic relation. It is the direct and legitimate offspring of the church as an organized institution. The Sunday-school may not improperly be styled the Children's Missionary Church; for a large proportion of the funds that find their way into the Home Missionary Treasury comes from the Sunday-schools.

#### THE MISSIONARY WORK SUNDAY-SCHOOLS DO.

The Sunday-schools of our church do a larger amount of home mission work than is generally conceded to them. In our cities and larger towns and country districts there are streams of missionary influence flowing out from our Sunday-schools that gladden the hearts of many a poor and neglected fellow-man—cheer the fireside of the destitute—dispense messages of peace, and carry the name of the Saviour into the homes of misery. There are children living under the shadow of our towering church spires who hear of no gospel and no God, no prayer and no praise; who learn no language but profanity and vulgar slang; who receive no idea above the phrases of debauchery and crime, and who rise up to no higher level than that of wretchedness and squalor. Our Sunday-schools everywhere enroll among their numbers many who have been gathered from these neglected crowds; taken into social companionship—brought into fellowship with the more cultured and moral—instructed in the doctrines and duties of our holy religion—lifted up to a conscious presence of the Great Saviour, and made to feel the sense of manhood and to realize into what a state of excellence and worth this fallen nature is capable of rising.

These lessons of manhood and morality—of love and benevolence—of doctrine and duty—of Christ and salvation—have taken possession of these rescued children; and under the inspiration of a new life and a new mission, they have car-

ried the Bible where there was none before—carried the messages of redemption, through a crucified Saviour, where no such hallowed truth was ever known—carried cards and tracts and mission papers to homes where Christ was unknown and religion was unnamed. Sunday-school literature and songs and music found their way into destitute homes, with the tidings of gladness and of renewed hope, and of Christian comfort and inspiring faith, that brought whole families with parents and children into the fold of the Great Shepherd.

This is a kind of home mission work that has been done by every Sunday-school in the land, to a larger or smaller degree. And the church has been enlarged and strengthened by the acquisition of material gathered from the rude and neglected multitudes of the people.

#### ANOTHER LINE OF WORK.

That is one kind of work that the Sunday-school is doing. It has done it in the past, and it is doing it now. But there is another kind of work in the future. There is another Sunday-school relation to Home Missions of a different phase, but one that is no less important. There is a kind of parental relation sustained by Sunday-schools to mission churches. Nearly all Church Extension and Mission enterprises grow out of the Sunday-school. At least four out of every five of our strong and self-sustaining congregations had their beginning in a Sunday-school. The organization of a school, when properly located and efficiently manned, seldom fails of growth and development into such proportions as to justify the formation of a church. Perhaps all or nearly all of our mission churches and stations are the outgrowth of Sunday-school work.

The active workers in a Sunday-school, those who gather in the children and attend to their necessities, and lead them in the paths of righteousness and safety, become the active, and devoted, and progressive members of mission churches, and impart wholesome influence and character to the cause. The Sunday-school trains for the church, and educates for eternity. It pays its contributions in well-disciplined material to the kingdom of Christ. The earliest impressions on the heart of our best and most successful missionaries were made in the school. The need of a new heart and regenerate life has been awakened in and by the devoted efforts of faithful teachers, and, in addition, young and aspiring souls have been led to consecrate themselves entirely to the service of the Master in the field of Home Missions.

Sunday-schools have carried the Gospel to heathen lands; distributed tracts among the destitute; educated ministers and missionaries; helped to establish Sunday-schools, and found churches, and support missions; supplied missions with books, and papers, and equipments; and, in short, have become the most useful auxiliaries to the Church and controlling factors in the evangelizing influences of our Protestant Christianity. The nature and spirit of the Sunday-school is forward in missionary enterprises, and leads the Church in the vim and vigor of possessing the land and planting the standard of the cross everywhere among the destitute populations of our land. This is not saying too much, when we remember that the most active, and faithful, and devoted portion of our Church membership are the workers in the Sunday-school.

## AN IMPORTANT RELATION.

There is another important relation of Sunday-school work to Home Missions, and that is its benevolent feature. An active school is always planning work. A body of earnest and faithful teachers, imbued with the Spirit of the Master, will ever plan and direct enterprises of missionary and benevolent effort. They will infuse the same spirit into children, and train them into habits of benevolent feeling and liberality, and raise them up to a high order of activity. The opportunity is therefore presented to Sunday-schools for developing the spirit of benevolent work—to educate the children in the doctrines of salvation through Christ, and in the great living truth of the Gospel, that this salvation is to be preached to every creature, that the impenitent must be brought to Christ through the evangelizing efforts of the church and her chosen auxiliaries. Teach the children of our Sunday-schools that the Lutheran Church has a field for evangelical labors as broad as the boundaries of our great American Union. Teach them that tens of thousands of an incoming Lutheran population appeal to them for the preaching of the Gospel by those of their own faith. That the children of Lutheran families from Germany and Scandanavia, and from our own Eastern States are calling to them from the distant West to send them the Bread of Life. Teach them that “it is more blessed to give than to receive”—and that giving to the destitute is lending to the Lord.

Let teachers communicate the fullest intelligence in regard to the wants of the Home Mission field; of the destitutions and deprivations and self-sacrifices of our Lutheran people in the West; of the anxious longings and ardent prayers of the people on the frontier for the Gospel.

Teach the children that multitudes of our land need men, and money, and clothing for the winter. Create in them feelings of sympathy and benevolence, and liberal benefactions. Teach them to give to Home Missions and to give again and still again—to give liberally, and do it all for the glory of God and for advancing the Redeemer’s Kingdom through the spirit of Protestant Christianity, as handed down from the glorious Reformation of the sixteenth century!

## A LARGE CLAIM.

These are thoughts that I had hastily jotted down, to present them in this way. Now, then, there are some more things to be said. That is, I mean to say, the subject is not exhausted. There is the application of these suggestions, made in this and other speeches that were made here this afternoon. That is the important thing. The Home Missionary operation of the Lutheran Church has as large a claim upon the benevolence of our Sunday-schools as any enterprise that is carried on by the Lutheran Church. I have not any right to stand here and dictate or suggest how you ought to do that. There were some speeches made this afternoon, where I suppose the speakers meant me, and I mean to take it up. That is, that the preachers do not do all that they ought to do. I think that is the fact. They do not do as much, my friends, as they ought. They do not talk about home missions as they ought to do. That is a fact; and if we had a great many more such active, enthusiastic, large-thinking, and wide-reaching brethren like the one who was here awhile ago, [laughter,] I believe we could do more glorious things than we do.

## SOME OF THE TROUBLES.

Now I will tell you in regard to some of the troubles that we have in operating home missions. The leavening work that the Home Mission Board has to do is to get interested in the church those who have gone out to live near where the church is being built; those who are loud Lutherans here, but lose the name in some way when they get out there. This is a fact that comes up in our experience in working home missions. If we had some Sunday-school teachers, as we have here, who would stand fast and influence Lutheran growth, and would fix the school out there, I would guarantee that we should have no trouble then; and he could infuse into others the same spirit. But there are those who go out there, and they do not even go into the Sunday-school. They do not want to recognize the Sunday-school, or recognize the name in which they were brought up, or the name of the congregation in which they were confirmed. We have plenty of such instances as that; and that is what is impairing, and hurting, and hindering the operation of the Home Missionary Board. Our hardest work often is to gather those who have gone away, who have scattered, and who have an inclination to get into other society. It is very hard work sometimes to get them to come back. That is the way the thing is.

But I tell you in regard to the Home Missionary work, just as in the Foreign Missionary work, the great thing is the evangelization of the world. And whilst it may be a little out of my line of business to talk of the relation of the work of the Church to Home Missions, I believe if we, the Lutheran Church, would instil it into the children of our Sunday-schools, that they would try to take care of the Lutherans who have gone out on the frontier. Then we could be more particular about planting the church here and there, and teaching those doctrines so dear to us all, and extending the gospel to the most advantageous points where there are people to be saved through the Lord Jesus Christ. If we would go out on that plan, and not be so much concerned about half a dozen Lutherans living in this county or that, who want to have a church, but where it will take years and years before one can be sustained, we would save that material. Now we believe we ought to take care, of them as well as, of every Lutheran; and I believe it is the desire of the Board that we shall keep every Lutheran in the fold; and every man that has gone out into the field we want to keep there. [Here the President's bell rung.]

THE PRESIDENT: It is a most painful thing to stop my own pastor [laughter], but I could not help it, if—it was my myself. [Renewed laughter.]

The convention sung one verse of "Rock of Ages," etc.

**Education in Sunday-School Work.**

The next topic, "Our Lutheran Sunday-School Work, How Related to Education?" was then announced, and the President intro-



duced to the Convention Rev. CHARLES L. EHRENFELD, Ph. D., State Librarian, Harrisburg, Pa.

[NOTE.—This address was supposed to have been carefully taken down by the reporter, but when the manuscript was handed to the editing committee some six or seven weeks afterwards, it was found that so much that was essential had been lost from the speech in the report, that it could not be used without an entire re-writing; and this the author, not being well at the time, and having moreover dismissed the subject from his mind, could not do, especially as the manuscript of the entire proceedings was in his hands to prepare for the press—a great task, as it proved, on account of the manifold inaccuracies of the report, the abominable manuscript of some of those who had their addresses written, and other necessary editing. After all this there was no heart left for striving to recall the “afflatus,” and to attempt re-writing one’s own.—C. L. E.]

### Relation of Sunday-School Work to Publication.

The PRESIDENT announced as the next subject for an address, “Our Sunday-school Work Defined in its Relation to Publication,” by Mr. THEOPHILUS H. SMITH, of Philadelphia, Pa. :

I would much rather be excused from speaking; but in my work in the Sunday-school I always bring out the point that every scholar, even the smallest, can do something; and I should feel that I was not living up to what I taught, if I did not say a word or two. This relation is somewhat important. In our schools we must necessarily have a great deal of published matter, and soundness of doctrine should be regarded in its preparation. I think in our Sunday-schools we ought to be very careful in regard to our publications. We all know there are a great many publications to-day in our Sunday-school libraries that should not be there; and the question arises, What shall we do to prevent them from getting there? I think it is the duty of every well-organized school to closely notice every publication admitted into the library, or into use as we study and explain the lessons. This relation is a very close one; one of the closest probably in its workings—another reason, probably, why we should be careful about it. It is to be supposed, as Lutheran preachers, superintendents, teachers and officers, are aware that we have a Lutheran publication interest in the Sunday-school work, and the first question that comes to my mind is, Are we using the publications that come from that place? Now I admit that they may not come up to the point that some other publications do. Our worthy President said, I think, that six years ago such a thing as Lutheran Sunday-school literature was not known. I think we have made some progress. As a representative of the Sunday school Publication Society, located in Philadelphia, I say if the material is not what it should be, do not say “I will not buy it,” or “I will not use it.” Let us know what you think the proper course is

for us to pursue, and I will try to speak to Rev. Mr. Baugher, the editor of the "Lesson Book," and to Rev. Mr. Sheeleigh, the editor of the *Herald*, on your hints. We will cheerfully listen to your suggestions in regard to improvements.

Since I am here in this Convention I have heard more than one say that "Our school does not use our publications." Now if this is held to be one way of helping to come up to the standard of improvement in these publications, why I must beg leave to differ. If we want the publications that we use in our schools to be of the best, each one of us can help, by present support and then by suggestion, to bring them up to that standard.

Mr. HENRY S. BONER, of Philadelphia, Pa., was next introduced to speak on the subject of "Our Sunday-school Work Defined in Its Relation to Publication :

Mr. PRESIDENT : I was put upon this programme as the last man on this subject, with the understanding on the postal card from you to make "some supplementary remarks."

The PRESIDENT : Yes, sir ; brief, and to the point.

Mr. BONER : I was to be called after Brother Stadelman, I think, and he is not here. Have you a letter from him ?

The PRESIDENT : No, sir. [Laughter.]

Mr. BONER : The question here is : How are Lutheran Sunday-schools related to Lutheran publications ? I want to disabuse your minds by saying that I am not here as a walking advertising medium. That part of the business is down in the basement. But I want to say that the relation of Lutheran Sunday-schools to Lutheran publications is just as close as "Lutheran" is to the kind of hymn-books that your pastor may use when he announces his hymns from a Lutheran pulpit. But a congregation that calls itself "Lutheran" would not allow the pastor to use a Methodist hymn-book in his church, be cause if he persisted in its use the congregation would degenerate and run out—at least not remain Lutheran very long. [Laughter.]

The literature that should be used by Sunday-schools should not be of the kind shown by a man some time ago, who wanted to know why we did not make that kind ; because in the very Creed it said they did not believe in the resurrection of the body—did not believe in that at all. That section was omitted. No typographical error in it. It was omitted by authority of the man who edits the work, because he does not believe it. He makes the work for money, and panders to the public mind for the same reason ; and he wants the Lutherans, Methodists, Congregationalists, Presbyterians, and others, to buy his literature, so that he may grow fat. I am not giving the name ; but the publication is made in the West ; it is not Lutheran at all. But I say for a fact that such literature is in existence ; and I say for a fact also that that kind of literature is in some of the Lutheran Sunday-schools of the United States ; and I say it is a mistake. I believe every Sunday-school—it makes no matter how old the superintendent is, or how old the pastor is, or how careful the teachers are—every Sunday-school wants a committee on examination, unless the officers have sufficient time to examine the literature, whether it be periodical or for the



library, to see that it contains the right kind of seed to sow in the minds of Sunday-school scholars. In the name of Heaven do not teach them one thing down-stairs in the Sunday-school, and when they get up-stairs to church, something else. It is time that this thing should be stopped. I felt the need of sound publications before I was connected with the Publication Society.

I was a member of a Sunday-school when a small boy, a teacher at sixteen, and a superintendent probably from the time I was twenty-three; and I have felt the need of some kind of way by which you could scrutinize every library book that goes into your library. And I will tell you why.

It is a very hard matter for the dealer to select library books for Sunday-schools, so he can say to the purchaser: "I know this, and this is all right." There are some Sunday-school books that never refer to God or Christ, or the Holy Spirit, until you get to the last two or three sentences, and then only once. Then when you come to buy a library book, the sharp dealer will leaf it through quickly until you reach the last page, and there quickly put his thumb over the word "God." [Laughter.] I might illustrate further; but it seems to me you ought now to agree with me, that every Sunday-school ought to have a committee on library books. To do that, it is not necessary to attach a reading room to the church, nor to read five hundred books at one time, though it does not take long to read five hundred dollars' worth of books, if the work is properly divided among the Committee. The very men who will sell the right kind, will give you time to examine and return the books that you do not want. When a dealer is not willing to do that, you should have your doubts about his literature.

About periodicals that are up to the age—you want that kind of literature that brings the truth as it is taught in the Scriptures down to the comprehension of children; and you do not want that kind of literature, that the scholars and teachers do not know what the superintendent is about, when he is trying to explain the lesson. You want that kind of literature that every little fellow may comprehend what you say, and not have to ask "What is that you say, sir?"

Another thought, from a fact that came to my notice the other day. It happened with a class that had just been transferred from the infant room. It was a new thing to the class to have books and be asked questions; and one little fellow spoke up and said, "We just sat down, and the teacher talked to us. We were not asked to say anything." And that is the reason the children do not understand. The teacher does not like to get into the habit of questioning, with not always the best results; so he does all the talking, until he thus becomes Sunday-school teacher and class. Like a great many congregations, they go to church to rest and sleep, while the preacher does the work. [Laughter and applause.]

I maintain that the Lutheran Sunday-school workers of the United States are entitled to have the literature they want. If the kind of literature that the Lutheran Church needs is not made, there is intelligence enough, there is Christianity enough, there is spirituality enough, and there is money enough in the Lutheran Church to make it. There is no excuse for the Lutheran Church not to have exactly the kind of literature she wants; and when I say *that*, I

include all the periodicals, books and music, and everything else needed. Further than that, I am prepared to say, and I say it on the authority of the General Synod, that the day for small things is past and gone in the Lutheran Church. It is time that the Lutheran Church should know herself, and begin to take up that great American characteristic—talk big about yourself, and not about other people. [Laughter.] It is the great fault of the Lutheran Church, and has been from the time I have known her, to belittle herself about everything. Men and women say, we have not got this nor that. Why, in the name of common sense, do you not go to work and get it? If a lady wants a carpet, and the kind that comes does not suit her, she goes out, or sends and gets what she wants. If a man wants a horse, and he has the means, he goes and gets him. Then, if he has an old horse, he does not kill him, but he sells or trades him off. [Laughter.] So, if you have a book that you do not want, or you want a better one, sell the old book—to the rag man. Do not throw it away. [Laughter.] I repeat, the Lutheran Church has got the intelligence and the brains to do what she wants in the publication line; and she has all the resources she can possibly need. If she has not the funds in hand, all she needs to do is to draw, and get exactly what she wants. If there is anything lacking, I do not know what it is. The literature that is being made for you, and for all the Lutheran Church, is doing pretty well. If there is anything to be made better, make the suggestion. Do not complain; but write to the people that make these things, and when your suggestions are made, every one will be considered. I do not care whether you send a thousand letters—every one will receive attention and consideration. The man who is at the head of any department, who does not consider that he has time enough to listen to a Lutheran Sunday-school worker, is to be set down as not fit for the place.

Finally, it should be known that these publications are very important as affecting the family circle. The parents should watch what goes into the hands of their children. It is even of as great importance for them to pay attention to this as for the Sunday-school worker; and I may say a little more so, because children generally believe everything they read, while this is not true of what they hear.

The President announced as the members of the Executive Committee, Rev. J. B. Baltzly, D. D., Indianapolis, Indiana; Charles A. Schieren, Esq., 47 Ferry St., New York; Walter Gebhart, Dayton, Ohio; Ed. S. Wagoner, Mechanicsburg, Pennsylvania; Rev. Jacob A. Clutz, Baltimore, Maryland.

The Convention then sung one verse of "Cling to the Rock," and Rev. GEORGE PARSON, of Sunbury, Pennsylvania, pronounced the benediction.

## EVENING—SECOND DAY.

WEDNESDAY, NOVEMBER 5.

At an early hour the audience room was crowded with people, and when the excellent choir of the church rendered the anthem, "Sing ye Jehovah's praise," many in the audience were obliged to stand.

A praise service was conducted by Mr. CLARENCE J. REDDIG, of Shippensburg, Pennsylvania (the Secretary of the Convention). In his opening remarks he said :

My fellow Sunday-school workers, we have very great reason to rejoice and praise the Lord to-night for his goodness and loving kindness unto us in our Sunday-school work. His blessings have been poured out upon us in one continued stream; and, thanks be to God! that stream will not cease to flow. Every day, yes, every hour, we receive fresh evidences of his love toward us; and to-night how we should glorify his name! We heard given to-day the various reports of many Sunday-schools in the different Synods. We listened to the glorious news of children redeemed to Christ, and we heard of what is being done by them for Foreign and Home Missions. Did not our hearts burn within us as we heard these glorious reports, and did not our hearts well up to the Giver of all good, in praise to His great and holy name? It is good then to-night that we should offer praise; and to the end that we may offer it up aright, while our hearts are praying, "Come, Holy Spirit, Heavenly Dove," let us prepare our lips and hearts as well by singing,

"Come, Thou fount of every blessing."

The service was then continued with great spirit and impressive devotion at length, and closed with prayer by Rev. Dr. J. Swartz, of Harrisburg, Pennsylvania. We add here Mr. Reddig's programme of Scripture readings and hymns arranged for this service.

## Praise Service.

PSALM CXLVII—1. Praise ye the Lord; for it is good to sing praises unto our God.

PSALM CVII—31. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.

*"Book of Worship"—No. 16, or Gospel Hymns—No. 116.*

Come thou Fount of ev'ry blessing,  
Tune my heart to sing Thy grace;  
Streams of mercy, never ceasing,  
Call for songs of loudest praise.

Teach me some melodious measure,  
 Sung by flaming tongues above;  
 Fill my soul with sacred pleasure,  
 While I sing redeeming love.

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PSALM CXVII. O Praise the Lord, all ye nations; Praise Him all ye people. For his merciful kindness is great toward us; and the truth of the Lord endureth forever.

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*"Book of Worship"—No. 169.*

Awake, my soul, in joyful lays,  
 And sing thy great Redeemer's praise;  
 He justly claims a song from me,  
 His loving kindness, oh, how free!

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PSALM CXLVIII—1-5. Praise ye the Lord. Praise ye the Lord from the heavens; praise Him in the heights. Praise ye Him, all His angels; praise ye Him, all His hosts. Praise ye Him, sun and moon; praise Him, all ye stars of light. Praise Him ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord.

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*"Book of Worship"—No. 111.*

Praise the Lord! ye heavens, adore Him!  
 Praise Him, angels in the height;  
 Sun and moon rejoice before Him;  
 Praise Him, all ye stars of light.

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PSALM CXLVI—1-2. Praise ye the Lord. Praise ye the Lord, O my soul.

PSALM LXIII—3. My lips shall praise Thee, O God.

PSALM CIV—33. I will sing unto the Lord as long as I live; I will sing praise unto my God while I have my being.

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*"Book of Worship"—No. 151, or Gospel Hymns—No. 102.*

Oh, for a thousand tongues to sing  
 My great Redeemer's praise;  
 The glories of my God and King,  
 The triumphs of His grace.

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PSALM XCVIII—1. O sing unto the Lord a new song, for he hath done marvelous things.

PSALM LXVII—4-5. O let the nations be glad, and sing for joy; Let the people praise Thee, O God. Let all the people praise Thee.

*Gospel Hymns.—No. 25.*

We praise Thee, O God ! for the Son of Thy love,  
For Jesus who died, and is now gone above,

## CHORUS.

Hallelujah ! Thine the glory, Hallelujah ! amen ;  
Hallelujah ! Thine the glory, revive us again.

PSALM XVIII—3. I will call upon the Lord, who is worthy to be praised.

PSALM IX—I. I will praise Thee, O Lord, with my whole heart.

PSALM CXLV—2. And I will praise Thy name forever and ever.

*Gospel Hymns—No. 24—6th Verse.*

Rejoice and be glad, for our King is on high,  
He pleadeth for us on His throne in the sky.

## CHORUS.

Sound His praises, tell the story, of Him who was slain.  
Sound His praises, tell with gladness, He liveth again.

PSALM CVI—I. Praise ye the Lord, O, give thanks unto the Lord ; for He is good ; for His mercy endureth forever.

PSALM CXXXV—I-3. Praise ye the name of the Lord ; praise Him, O ye servants of the Lord ; for the Lord is good ; sing praises unto His name.

*Gospel Hymns, No. 3—No. 8, 3d Verse.*

I will praise my dear Redeemer, His triumphant power I'll tell.  
How the victory He giveth over sin, and death, and hell.

## CHORUS.

Sing, oh ! sing of my Redeemer. With his blood He purchased me.  
On the cross He sealed my pardon, paid the debt, and made me free.

PSALM CL. Praise ye the Lord. Praise God in his sanctuary ; praise Him in the firmament of His power. Praise Him for His mighty acts ; praise Him according to his excellent greatness. Praise Him with the sound of the trumpet ! praise Him with the psaltery and harp ; praise Him with the timbrel and dance ; praise him with stringed instruments and organs. Praise Him upon the loud cymbals ; praise Him upon the high-sounding cymbals. Let everything that has breath praise the Lord. Praise ye the Lord.

*Doxology.*

Praise God, from whom all blessings flow ;  
Praise Him, all creatures here below ;  
Praise Him above, ye heavenly host,  
Praise Father, Son, and Holy Ghost.



### History of the Sunday-schools.

The PRESIDENT: I have now the very great pleasure of introducing to this audience Rev. L. A. Fox, of Waynesboro, Va., of the Synod of Tennessee, and editor of *Our Church Paper*, who will deliver the address of the evening, on "The History of the Sunday-schools."

Rev. L. A. Fox: As I look over this audience, and feel the flow of sympathy, I wish that some other subject had been assigned me, that I might speak out of the fullness of a flowing heart. History is an element that only notices facts. The historian does not create, but simply narrates. The story of the Sunday-school is not long; but it cannot be told briefly by giving even an outline of it.

The Sunday-school has these elements: 1. Religious instruction. 2. Given on Sunday. 3. By the co-operation of Christian laymen. 4. To children of all social conditions. 5. By various means. Each of these elements has had a history, and these histories constitute the history of Sunday-schools.

History is movement, and when the whole scope is taken in, it is movement toward perfection. Written history is the record of progress. Sunday-schools have had a history because they have had progress. From very feeble beginnings, with long ages of preparation, they have gone on towards perfection. They are not yet perfect, as is testified by our present Convention, assembled from all parts of our great country to take counsel together as to the best ways of making them still more efficient. They are still making history. The present and future are concealed as germs in the past. Experience is our best teacher. History is the experience of the past. Our progress, the part we shall take in making history, depends largely upon the use we make of this experience preserved in history. Religious instruction can have progress in two directions only: 1. By clearer and fuller unfoldings of the truth. 2. By a better choice, from among a multiplicity, of the truths to be taught. There may be unfoldings of truth in two ways: 1. By means of new revelations. 2. By a profounder acquaintance with truths already revealed. There was a history of revelation from the expulsion of Adam to the death of St. John, near the close of the first Christian century. Revelation has been closed for near eighteen hundred years. There can be no more history made in this direction. But men have made progress in obtaining clearer views of the truth revealed. The age of Moses understood better the prophecy given to Adam than did the age of Noah. The Apostles understood better the prophets than did the prophets themselves. We understand better the New Testament Scriptures than did the Apostolic Fathers; for we find them stumbling over conceptions which we now teach to catechumens. The Bible is far from being an exhausted book. The contents of revelation are being opened by profounder philological investigations, by antiquarian researches, and especially by a more patient study of the Scriptures themselves. There is room here for making history.



There has been progress in the selection of truths to be taught. Every truth contained in the Bible is important, but they are not all equally important. Some are fundamental, others are not. Among fundamentals some are primary, others are secondary. Some truths are within the capacity of infants, some of childhood, some of early youth and the ignorant, some of catechumens, and some of philosophers.

Some parts of the Bible are doctrinal, some historical, and some devotional. In the historical, even, there are degrees in importance. The history of the idolatrous kings of Israel is as much a part of Sacred History as that of the Patriarchs, but the church has always pronounced the latter the more important. The history of Adam is more important than that of David; of Christ, than of Paul. There must be selection. Some truths presuppose the others. Successful teaching depends upon the proper choice of the truth to be taught first. There has been progress in this selection. In the very early schools psalms only were committed; then whole chapters, without any regard to the truths contained. Next the catechism was simply memorized. A glance over the books used reveals many changes and some progress. There has been much progress in the last two decades. There is room for much more in the same direction.

The second element of the Sunday-school is the day on which the instruction is given. In the ante-Christian period it was perhaps given on the Sabbath. Prevented by law from all secular engagements, and left at home in the midst of the family, the pious father would naturally spend much of the day in delivering the traditions, in discussing the nature of the sacrifices, and in conjecturing the future. There is, however, no historical evidence that this was true.

In the early Christian church catechetical lessons were probably given on Sunday afternoon. There was a fitness of time that could scarcely have escaped those men whose lives were wholly consecrated to religion. It has been asserted that this was so, but it is believed that there is no real trace of it in history.

We find the first distinct evidence of the use of the Lord's day for the instruction of the young among the Reformers. Edward VI., of England, at the middle of the Sixteenth Century, introduced a law requiring catechetical instruction on the Sunday afternoon of every sixth week. Martin Bucer suggested that the intervals were too long, and the fifty-ninth canon left the periods indefinite, but enacted that every rector should deliver such lectures. For a time, in some parishes, every Sunday afternoon was thus employed. The Palatinate, under Frederick III., had a similar law. In 1573, ten years after its adoption, the Heidelberg Catechism was divided into fifty-two parts, and every minister was required to go over the whole once a year. "A regular system of catechisation was established in all the churches. The afternoon of every Lord's day was devoted to this service, which was made to include grown persons as well as children. Fifty years after this we find, from the report made at the Synod of Dort, that it comprehended, in fact, three distinct courses

of instruction; the first for children, the second for youth, and the third for adults of every age.\*

Sometime about this same part of the Sixteenth Century, St. Charles Borromeo, Archbishop of Milan, who died in 1584, gathered the young into the great cathedral of that city on Sunday, and superintended the catechetical instruction. He was a great and good man, worthy of that bronze statue erected to him at Arona, and of that painting of Mignard, of which Cousin said: "What a profound expression in the St. Charles giving the Communion to the plague-infected Milan." † He is supposed by some to have been the first to conceive the idea of the Sunday-school. Travelers in the present century, finding a system of schools in Milan much in advance of the neighboring cities having many features in common with ours, trace the whole to Borromeo. His schools were something above the common catechetical instruction on Sunday, but belonged rather to that class than to the modern Sunday-school. But even granting all that has been claimed for him, we are not in any regular connection with him, for his influence in this regard never went beyond his episcopal district.

In Wurtemberg, in 1695, we find something like systematic work. "The scholars every morning, before service, recited Psalms, verses of the Bible, and parts of the catechism. In 1739 it was made the duty of all ministers to have Sunday and holy-day schools established. All unmarried persons were required, from the time of their confirmation till their twentieth or twenty-eighth year, to attend, bring their Bibles, catechisms, and hymn-books, and repeat their whole course of religious instruction and enlarge upon it." ‡ They are preserved in that country to the present day, but they were never copied in other countries.

In this same class of Sunday-school effort is the work of J. F. Oberlin, commenced about 1774, probably at the suggestion of his wife. We Lutherans fondly cherish his memory, and the more we learn of him, the more we admire him. His schools were in advance of anything then in existence, combining with the previous catechetical and Biblical exercises something of the co-operative feature. But, however much of originality of conception may be shown in his labors, however much his infant schools may have had in common with the most advanced work of to-day, he certainly did not start the movement which has reached us.

Previous to Oberlin, there were a number of individuals who conducted Sunday-schools. The earliest of all was Nicholas Ferrar, who started one in Huntingdonshire, in England, in 1625. In this the Psalms were taught. A penny was given to each child who came, and often there were forty or fifty present. There was another in 1674, at Roxbury, Mass., which McClintock

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\* Dr. Nevin, *H. Catechism*, p. 55.

† Cousin, *True Beautiful and Good*, p. 200.

‡ Rev. Prof. F. A. Rauch, D. D., quoted from *Home Missionary*, 1836, by A. Bullard, *Fifty Years*, p. 31.

pronounced the first Protestant Sunday-school—a fact showing how difficult it is to collect the data of the very early history of these schools. Joseph Alleine conducted one in 1688. In the next century individual schools multiplied rapidly. John Wesley is said to have had one about the year 1736, while a missionary in Georgia. Ludwig Thacher commenced one at Ephrata, Pa., in 1749, and carried it on for thirty years. In Great Britain especially were such schools numerous between the years 1750 and 1780. There was at least one in Scotland in 1756; one in Ireland in 1774; and one in England as early as 1769. We know of a half dozen such schools in this kingdom, and there were doubtless a great many more unknown to history which sprang up within the ten or fifteen years previous to the school of Raikes.

If the only elements of the Sunday-school were religious instruction given on Sunday, we might place their probable origin in the Patristic age, and definitely in the period of the Reformation. It is because the other elements are overlooked that occasionally some one rises up to say that he has discovered the true author at some date prior to 1781. The question is often asked, who was the founder? If by the inquiry is meant, who first taught the young on Sunday? the answer cannot be given. If it is meant, who first conceived the idea in all its elements? the answer is, certainly not Raikes, nor Oberlin, nor Borromeo; but it is a growth. But if it is meant to inquire who started the movement which resulted in the present general Sunday-school system? then we must answer, Robert Raikes, born in 1736, died in 1811, when he commenced that mission school in one of the neglected parts of the city of Gloucester.

The third element, that of the co-operation of Christian laymen in giving religious instruction, is one of the chief characteristics of our Sunday-schools. The natural school is the family. Natural law points to the parents as the first teachers. They are held responsible even before that law for the religious training of their children. There is a natural impulse in the parental heart to teach them not only secular but religious truth, for the ungodly are often found teaching them moral precepts, and exercising them in devotional services. This natural law, has a fearful penal ty which even good persons are sometimes required to suffer. From the beginning religious instruction was given by pious parents to their own offspring. In this way religious traditions were preserved and transmitted. But if there was any regular method of affording assistance to parents in the ante-Christian period, not the slightest trace has been preserved in history.

But immediately after, if not already during the time of the Apostles, a step forward was taken. Without relieving parents in the least of their responsibility, the church tendered them its assistance. It supplemented by the catechetical class. At first the presbyters gave this instruction. But afterwards intelligent laymen, of whom Origen was the most renowned representative, were selected by the congregations or pastors for this work, and they were called catechists. The church did not advance beyond that before the sixteenth century. During the age of legalism and spiritual darkness, it lost even regular catechetical instruction. Earnest men like the Brethren of the Common Lot were persecuted

because they taught a little Bible history in the common schools conducted by them. The Reformation revived catechisation. This was held by the pastors. In all the religious schools, even on Sunday, during this century, the instruction was given by pastors themselves or immediately under their supervision. Not until the seventeenth century do we find a layman at the head of a school, assisted by laymen. Nicholas Ferrar appointed his nieces and a few others to teach in the school he collected. The next century found laymen active. Several laymen, just after the middle of the century, established schools. In the first school of Mr. Raikes the Rev. Mr. Stock took the superintendency upon himself as curate of the parish. Four ladies, teachers in the common schools of the vicinity, were hired to give instruction. This school was not much unlike many that had been before it. The idea of co-operative work could scarcely have been in the minds of its founders. But the effort here made grew into it. The prominent feature was lay teachers. They were hired. This soon led to co-operation in providing means by which to employ them. The expense caused those interested in the work to offer their services gratuitously. In twenty years paid teachers had entirely disappeared. The idea clearly and distinctly formed that pious laymen co-operate in supplementing the instruction of the family and prepare the children for the catechetical class under the pastor, distinguishes the Sunday-school from all the means of religious training that preceded it. This idea sprang up in England in the latter part of the last century, connected in some way with the work of Raikes. It was the beginning of a new period. New life was infused into the work, and Sunday-schools sprang up all over England, and were carried to Scotland, Ireland and America within a few years. The general attention given them, and the rapid dissemination, show most clearly that a new spirit was at work. The introduction of new life, or the quickening into development of latent germs, are often attended with remarkable manifestations, often exciting fanatical parallels. The new life of Christianity revealed itself in miraculous speaking with tongues and in power over demoniacs. The Reformation proved its new life by the grand intellects it called to its service, by the new energy displayed in all church work, and by the fanatical imitation in the Anabaptists. The work of Spener attests its new life by other things, and notably by the remarkable singing children. In the Sunday-school work there were in the beginning wonderful fruits, most degraded and wretched sinners led to reformation by their children taught at Sunday-school. A journeyman currier was induced by his little son to abandon the ale house. "Sir," said he one day to Mr. Raikes, "I must thank you for the great benefit you have done me." "Nay, that is impossible. I do not recollect that I have spoken to you before." "No, sir," said the man, "but the instruction you give my boy he brings home to me; and it is that, sir, which has induced me to reform my life." This is one of a number of instances. Little girls like Sarah Colt, in New Jersey, eleven years old, took it into their heads to start Sunday-schools. It had also fanatical counterparts, and a fanatical element crept into it that set the Sunday-school up as an institution outside of and independent of the church, from which the Sunday-school system found great difficulty in ridding itself. It attests its new life pre-eminently by the



great enterprises it awakened. It led indirectly to the English Tract Society. It was the immediate occasion of the Bible Society. It led to the rapid multiplication of religious literature. It stimulated missionary labor. All these, intimately and closely connected with the Sunday-school, in the end of the last century, clearly show that at least a germ was quickened into development. The birth-place of our Sunday-school work was England, the time the 178th decade, the parent Robert Raikes.

Robert Raikes, however, was not so much the author as the occasion of the Sunday-school system. There was something new in his method; for men from different parts of the country made inquiry of him concerning his manner of conducting them. Dr. Kennedy, of Ireland, when he heard of Raikes' system, adopted it in a school he had been conducting for fifteen years. Raikes claimed to be the originator of a new order. But he was not a man capable of forming any great schemes, and of carrying forward any great plan. He sustained somewhat the same relation to this movement that the presbyter Arius did to the Arian heresy, Montanus to Montanism, Simon Magus to Gnosticism, and many others, both in ecclesiastical and political history. He became the organ of the spirit diffused through that age, the center of the elements of an idea scattered in the minds of many. He was chosen by God to commence a work whose magnitude he had never conceived. He led off, but he had not a sufficient force of character to sustain it beyond the mere commencement. Of large-hearted benevolence, he felt that something ought to be done for the ragged, dirty, brawling, and profane boys of his own city. The means he selected very naturally suggested themselves. The results were fine. The journal of which he was editor spread the report abroad. The same spirit which prompted him to "try," was in the minds of others, and gained a ready hearing for the accounts of his school, and moved them to make a similar effort.

The fuel was ready, and Raikes was chosen by Providence to afford the spark, and a great fire of devotion and energy burst forth, which soon went far beyond his power to control. Certainly he had not the power of impressing his age with a wholly new idea, of establishing an entirely new system, of conducting a new enterprise of such great magnitude, when he was not able to keep it alive, or even in favor, in his own town. We must not attribute either too much or too little to him in the work of inaugurating the Sunday-school system. We have received the treasure from an earthly vessel, that the excellency of the power may be seen to have come from God.

If there were no waste places, and if there was no improvement to be made in the means and methods of Sunday-school work, when Christians of the same congregation, or of the same community, were led to work together to carry on their own Sunday-schools, then progress in this element must have stopped. Its history would have closed about the beginning of the present century. But while obligations beyond our own communities rest upon us, and while there is need of better means and methods, there must be more general co-operation. We must have unions and connections. This general co-operative work has had and is still making a history.

Unions were formed at an early stage. The first union grew out of a desire

to extend Sunday-schools. Its purpose was expressed by the title: Society for the Establishment and Support of Sunday-schools Throughout the Kingdom of Great Britain. It was organized on the 7th of September, 1785, through the efforts of William Fox, in the city of London. Mr. Fox lived to the ripe age of ninety-one, and died in 1826. The next union was organized in Edinburgh, Scotland, in 1797. It was called the Edinburgh Gratis Sabbath-school Society. Its object was to establish, support, and conduct Sunday-schools in the vicinity of Edinburgh. As early as 1803 teachers in some places would come together during the week to mutually encourage and support each other. These were the earliest Teachers' Meetings. One of these meetings led to the organization of the Sunday-school Union in England. The meetings were held at the house of a Mr. Gurney, and such association being found profitable, a general meeting was held July 13, 1803, at Surry Chapel, and the Union was organized. For nine years it quietly pursued its work. In 1812, May 13, its first public meeting was held at New London Tavern, Cheapside. Two hundred delegates were present, and it awakened much interest. Richard Watson, Thos. Hartwell Horne, and Leigh Richmond, known to us by their books, were active members of the connection. Immediately upon its organization the Union set to work to provide books for schools, and to establish new schools, and after its public meeting to organize auxiliary Unions. At one time it employed a missionary. It became the center of work in England, and sent out an influence and material aid to other countries. Unions were formed in America quite early. The First-day, or Sunday-school, Society was organized in 1791, with Bishop White as its first president, an office he held until his death. Mrs. Bethune succeeded in organizing the Female Sunday-school Union in New York in 1816. In the same year the New York Union was formed in New York. In 1817 the Philadelphia Adult Union was formed. The last, in 1824, on the 25th of May, upon a suggestion which came from New York, was changed into the American Sunday-school Union. It announced its chief objects to be: "1st. To open new Sunday-schools in neighborhoods and settlements where they would not otherwise be established; and, 2d. To supply them with the means of carrying on the schools successfully when thus begun." The Union directed its early efforts very largely to the Mississippi Valley. The influence of the Union has been extensive and its work great. Other Unions were formed, as the Massachusetts Sabbath-school Union in 1825, composed of different denominations, and the Massachusetts Sabbath-school Society in 1832, composed only of Congregationalists.

The Unions did a very important work in the early stages of the Sunday-school. The workers did not understand the true relation of the Sunday-school to the Church. All looked too much upon these schools as something outside of the Church. The Unions were undenominational and broadly latitudinarian. In the American Sunday-school Union the Board of Officers and Managers was composed exclusively of laymen, and in the announcement and vindication of the plan, a plea was put up for the exclusion of ministers. But when it came to be more generally understood that the Sunday-school belongs to the Church, and is as much a part of the Church work as the catechetical class and



missions, the Churches took it more directly under their influence, ecclesiastical bodies began to consider the methods of making them most efficient, and Church Boards to provide means for conducting them. General Unions became, therefore, less important, and denominational conventions and associations supplied their places. The unmistakable tendency now is towards denominational schools, and every Church will soon manage and supply its own schools as it does its own missions.

The fourth element is the age and classes who receive the instruction. As long as instruction was given only in the family, the children from infancy to majority were taught. When the Church first took charge of a part of that instruction, it provided only for the youth. The class of catechumens was composed of candidates for confirmation from among the baptized youth and adults. Often philosophers were seen sitting among them. This was regarded so important a work, that the greatest theologians often rendered the service of catechists; or, like Gregory, Myssa, and Augustine, wrote manuals for those engaged in it. But while there were distinctions made at some places between the educated and uneducated, as at Alexandria, yet there was no special provision made for children before the Middle Ages. During that time the body of the Church was too much devoted to forms, and believed too devoutly in the magical efficacy of sacraments, to give special attention to the instruction of any age. The reaction of the religious spirit against the incrustations of Romanism led to greater effort for the children. We find feeble beginnings among the Waldenses and Bohemians, sects condemned at Rome, and among the Brethren of the Common Lot, an order in the Roman Church. The Waldenses could not have done as much, however, for children, as is often supposed, for they were opposed to infant baptism, and they had no catechism before 1489, and that was not adapted to children. Down to the Reformation the Church did nothing for children below the confirmation age. Even Luther thought that the small catechism could be taught most plainly by a father to his family. But early in the Reformation, we find efforts to extend instruction to those who were not old enough to be admitted to full communion. In the Palatinate the distinction was made between children and youth, and the instruction adapted to it. In the early schools children of such ages as were admitted to the common schools were received. The idea was a growth that children who were too young, or who were not prepared to be placed among catechumens, were those who belonged properly to the Sunday-schools. Just when it started, and when generally conceived, cannot be definitely determined.

In our present system the departments range from the Infant School to the Bible Class.

The idea of the infant school did not originate with the Sunday-school, but was adopted by it from the common schools. The author was Fellenburg in Scotland. Educators tried and approved it. It was not introduced into the Sunday-school until 1823. Mr. Wilderspin, who had conducted successfully infant schools, discussed its advantages before the committee of the Sunday-school Union, who recommended it.

The Bible Class originated in America in 1826. Many who had not learned

that it was adopted by others, found it a necessity, and thus introduced it. The idea had a number of original authors among Americans. It was carried to England in 1829. For many years it was the subject of anxious inquiry. The difficulty was to get teachers sufficiently well informed to be able to conduct them. At first it was proposed to put them under the charge of the ministers, but this was found in many places impracticable. But as helps multiplied the difficulty diminished, and during the last twenty years we do not find so much anxious concern about this particular department.

Early in the history of Sunday-schools it extended itself to adults. It was at one time a prominent department. Rev. Thos. Charles commenced a school for adults in 1811. Wm. Smith, encouraged by Mr. Prurst, began one in Bristol. This led to the formation of the Bristol Society for Instructing Adult Poor to Read the Holy Scriptures. In 1813, sixteen schools had three hundred and forty-four scholars. Some of them were very old. One woman learned to read the Bible at eighty-five. One Jew at eighty, who when he first came, did not know a letter, learned to read the New Testament in two months. One woman at sixty-one also learned to read. Another Adult Society was formed in Southworth in 1814. Through Mr. Prurst an interest was awakened in America. Mr. Bethune, of N. Y., was very active in introducing them. In 1815 an adult school was started in Philadelphia, and the first member was a woman fifty years old, who came with her spectacles on. In 1816 there were eight such schools in Philadelphia. In New York no separate schools were organized, but all ages came together, from six to sixty-seven. In 1817 was organized the Philadelphia Sunday and Adult School Union. Many of these adult schools were not conducted exclusively on Sunday, but they were all the outgrowth and were intimately connected with Sunday-schools. We do not often see now gray-headed grandsires in the Sunday-school, except among the colored people of the South.

The fifth element is the means of instruction. In the early Christian church perhaps nothing was written especially for the young. There was no popular compend of theology until near the close of the fourth century. The earliest juvenile books were doubtless lost, and we have no means, therefore, of determining when they were first written. The earliest catechism known to us was by Kero, of St. Gall, in the eighth century. The next was by Attfried, a monk of Wessenbourg, in the ninth century. The next was in the tenth century, by Notken, another monk of St. Gall, known also as the author of a Latin hymn incorporated in our burial service: "In the midst of life we are in death." The Waldenses had a catechism written about 1489. The Bohemians published one in 1521, and sent a copy to Dr. Luther. There was an older one, which is supposed to have been written by Huss in 1414. The Reformation was prolific in catechisms. They began to appear in 1518. Urban Regius wrote three; Louicer, one in 1523; Melancthon, one in 1524; Brentius, one in 1527; Lochmann, one in 1528. Dr. Schaff gives the names also of Rürer, Althamer, Moiban, Corvin, Rhau, Willich, Chytræus, and speaks of other Lutheran's who wrote books for the religious instruction of the young.\* Luther

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\*Creeds of Christendom, Vol. I., p. 247.

wrote two catechisms in 1529, that were better than all the others. In the Small Catechism he followed the order of the Bohemian: 1 Decalogue, 2 Creed, 3 Prayer, 4 Sacraments. If the form was not original, the inimitable explanations were, and entitled it to the encomiums it has received. Fabricius exclaimed: "A better book, next to the Bible, the sun never saw." Calvin published a catechism in 1536. Henry VIII. published one in 1543, called a Primer. In 1548 Cranmer published one on the basis of that of Justus Jonas. The Westminster Assembly adopted, in 1647, the Larger and Shorter Catechisms, the latter of which was much used in the early Sunday-schools of New England. Every denomination has had its catechism. Many individuals have written catechisms. In the early schools the catechism was the chief book of instruction, both in Europe and America. In New England, where so much attention had been given to the catechism by the early citizens, where catechetical instruction was once required by law, where Mr. Cotlan and Mr. Fiske had published catechisms, the use of the catechism, by some means, had been largely discontinued. The language of Bullard is: "For a long time previous to 1835, the use of the Assembly's Shorter Catechism and the New England Primer were almost unknown to the young." But Sunday-schools revived that use. The Sunday-school led to a rapid increase of juvenile books. Books were written to be used in giving instruction as early as 1803 by members of the Sunday-school Union in England. Many other books for children and youth made their appearance soon after. Sunday-school libraries were beginning to become common in America as early as 1827, and the Maine Union congratulated itself on the fact. The earliest library in this country was donated by Charles Walley of Boston, to the school of Miss Lydia Adams in that city. It consisted of fifty-four volumes, and was intended to be used chiefly in instruction. In Cambridge, in 1827, a school had two hundred volumes, and a school in Charlestown, in the same year, had five hundred and fifty. These books were generally small and in paper covers. From their first introduction, with all the difficulty connected with their proper management, a good library was regarded as a most important part of the equipment of a school. Two great embarrassments have been felt almost from the beginning. One is the means of purchasing them. The other is the best way to obtain a proper selection. Books are wanted which are gold without alloy, wheat without chaff, truth without fiction or error. Committees have been appointed by various Unions, and have been most successful in securing choice libraries.

In our Church we need books in various departments. Not much has been written for the Sunday-school by our men in America. Perhaps more would have been written if authors had been more encouraged. The past shows a need of a broader spirit, a spirit that is able to rise above sectionalism, and will encourage, by circulating books, to make our people, adults and children, better acquainted with the doctrine, history and worship of our Church. No purer and deeper stream of Christianity flows anywhere than in genuine, living Lutheranism, and we may do most for those whom God has placed under our care by turning that stream by means of our literature into our schools.

The Convention then sung two verses of

“Nearer, my God, to Thee.”

Prayer was offered by Rev. C. REIMENSNYDER, of Lancaster, Pa., and several announcements were made by the President. Then the Convention sung,

“To the work! to the work, we are servants of God,”

And the congregation was dismissed with the benediction by Rev. Mr. Fox.

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### THIRD DAY—MORNING SESSION.

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THURSDAY, NOV. 6, 1879.

The Convention re-assembled at 9 o'clock a. m., and the members sung with spirit the hymn, “To the work, to the work.”

After devotional exercises, led by Rev. H. R. FLECK, of Stone Church, Pa., the President announced the first subject of the day for consideration to be “Our Lutheran Sunday school Work furnished with Lessons,” and the first branch of the subject to be

#### The Uniform Lessons.

The topic had been assigned to WILLIAM M. KEMP, M. D., of Baltimore, Md. (for forty years a Sunday-school superintendent), who was introduced by the President. He said:

I am very much embarrassed and disappointed this morning, inasmuch as the brother who was to take this subject is not present, and there is no letter or communication here from him bearing upon the topic. I am somewhat at a loss, as I did not understand that I was to take this matter up in its length and breadth. I came to the Convention to learn—not for the purpose of trying to teach—and so I had just prepared myself to be a second witness to whatever Brother Buehler would say that I thought was so, in connection with our uniform lessons. Therefore, I am not prepared to make what is called a first speech on this subject. I can only ask you good people to bear with me, and I will do the best I can under the circumstances.

I do not know precisely what the makers of the programme meant by “the uniform lesson;” whether they meant to discuss the advantage of the whole school having the same lesson; or whether it was meant to discuss the benefit of all the schools in the country using the International Lessons. If the idea of the International Lessons be the one contemplated, I do not think it is necessary for me to say a word on that subject; because every one who has access to the Sunday-school literature of the day has but one opinion on that. I think there is not much diversity of opinion on the subject.



## ONE LESSON IN ALL THE CLASSES.

There is some diversity of opinion yet in the Sunday-schools, whether a school ought to have the same lesson through all the classes or not. There are some few who think that the better plan is to let each teacher select the lesson for his or her individual class, alleging, as the argument, that a teacher will be better able to instruct a class on the subject that the teacher feels he or she understands; as by making that selection they can do more, or impart more truth to their scholars, than if they took the lesson that is designed by any one else. Now I should not agree with persons who entertain the idea that each class ought to be or would be better taught by letting the teacher of that class select his or her lessons Sunday after Sunday for the class. If there is any time fixed to review the lesson by the pastor or superintendent, you see at once that it is not possible for a review to be made understandingly. Therefore, I do not think that point can be argued. I do not think it ought to find place in the minds of superintendents at all, to have any other arrangement in their schools than for every class to have the same lesson. Now it depends very much on the teacher what the class is going to receive. It makes no difference what the lesson or passage is, whether it be good or poor; whether the subject seems to be full and ample, or whether, when you first look at the lesson there does not seem to be anything in it. Not only does a great deal depend on the teacher, but a great deal depends upon the mode by which the teacher goes to the study of that lesson.

## A DEFINITE AIM AND OBJECT.

The teacher must have a definite aim and object. Nobody ever accomplishes much without a definite aim, and a definite object, towards which he works. I know there are teachers who, with their hearts full of earnestness—another very essential qualification—and head full of God's word (for they are full of the Bible), that can make a pleasant, a good and instructive, a profitable and touching lesson, out of almost anything. Just as the poet says (now don't you laugh if I don't get it right) about sermons in stones and in the running brooks, or something of that sort. Why, there are those who can take everything of that kind, and make it useful.

## TACT IN TEACHING.

Now I would say that there is many a teacher who has studied out the lessons very carefully, and gone to the class thoroughly prepared, and found the Evil One to be in their scholars in such a way that one could seemingly not get anything else into them. What are you going to do? If you have an idea, the Lord helping, you *can* get it into their minds in some way or other; and if the avenue is shut up in one way by the devil, the Lord will help you through some other way. If you do not feel that you have the truth or idea pressed home to your scholars' hearts that day, you are badly disappointed.

I am acquainted with a very shrewd Christian Sunday-school teacher. I wish he was in our school, but he belongs to another. I talk a great deal to teachers about their ways of getting along; and in talking to this teacher, I was impressed with his shrewdness on one occasion. He had prepared himself



very thoroughly to teach his lesson. He said, "I never prepared my lesson with more care; I had it all in place; but when I went to the class it was impossible to get it before the scholars. The boys would talk; and the reason was, they had all been to a menagerie the day before. Instead of talking about the lesson, they would talk about lions and elephants." He said, "I got very angry;" and although he had a holy indignation, he thought he had better not let the boys see what a holy indignation was. [Laughter.] He said, "It was disheartening, after I had spent all the time I had on these little rascals, that they would not give me a chance to say one word." [Laughter.] He said, "As I did not see how I could get their thoughts to run with me, I thought I had better run with them. So I said, 'Boys, you were at the menagerie?' Of course there was a ready response. 'While you were there, did you see that they had a camelopard?' 'Yes, a great high one.' 'Did you ever see such a long neck before? Do you know why God gave the animal such a long neck?' 'So he can reach high.' 'Why does he have to reach high?' 'We don't know, sir,' was the answer. 'These camelopards feed on leaves of trees very high up, and God has created these animals with very long necks, so they can reach their food. Wasn't that wise in God?' 'Yes,' said the boys. 'Boys, did any man go in among the hyenas?' 'Yes,' said one of the boys." Says the teacher, "That's pretty dangerous, isn't it?" "Yes, sir," says one of the boys. He said he had read of hyenas digging into graves, and getting the people out and eating them up. "Yes," says the teacher, "that's a dreadful thing. Did anybody go into the lion's cage?" "Yes, sir." Says the teacher, "What do you think about a man's going into the lion's cage; don't you think it was pretty risky?" "Oh," said the boys, "he's used to it." [Laughter.] That teacher had read, a month or two before, that a man had his head bitten off by a lion in Louisiana. "And it occurred to me," he says, "to take that tack. Now don't you suppose that the first time he put his head in the lion's mouth he ran a great risk; for then he would not have been so used to it? [Laughter.] Did you read in the paper the other day about Van Amburgh, I think, who had his head bitten off by a lion, into whose mouth he had put his head a thousand times?" "Yes, sir, I did," said one of the boys. "Then," says the teacher, "you know I had the boys' attention, and," said he, "I think I never applied a truth to better effect, than when I said, 'Thus you may indulge in sin a thousand times; but be sure your sin will find you out. You will never get so used to sin, that there will not be danger by tampering with it'."

Now was his not a good way of working out of difficulty? If the boys will not take your way, you take their way, and you will find very often that you can impress a salutary lesson in that way.

#### THE MIND TAUGHT FIRST.

What ought to be the preparation of the teacher? Now I think I differ with the most of you here. I hold that the first thing you have got to do with your scholars is with their head, and not with their heart; that you are to keep on in this way until you can get a certain amount of God's truth into their understandings. Until you do this, you can never do much with their hearts; or, if

you can move their sensibilities, and they have no information, you will find that their feelings and emotions are like a morning cloud. It passes away, and by and by you will wonder why you do not do any more permanent good in your class. I should just as soon expect to get a crop of grain after seeding unprepared ground, as to get righteousness and Christian love out of anybody that does not have God's truth in the head first. I think there is where our present modern plan of Sunday-schools largely fails. There is no arrangement made for getting into the minds of scholars enough of Bible truth.

#### TEACHING THE WORD.

Now I will have to use the word "I," because I do not know anything about anybody else but myself and our school. [Laughter and applause.] I have no time to go round and see other schools. I cannot make comparisons. In the morning my time is always employed otherwise, and in the afternoon I feel I have no right to go away from my work that God gives me to do. Therefore, I must give you my own experience at home; and I am going to talk to you about this thing of committing the Scriptures to memory. Quite a number of years ago, I had a class of young ladies, and they were very intelligent. I got them to agree to commit their lessons to memory. I told them I would do the same. "Now, if I learn all these verses by heart," I said, "I know you have as much time as I have. I want you to give yourselves that trouble, if I will do the same." They said they would. They commenced to learn by heart. Then I said: "Sometimes I will not be able to get these verses *verbatim*." I didn't want them to hold me too rigidly on that. I wanted the privilege of looking into the Bible, and they said that was all right. We started on that. That class continued about eighteen or twenty months, and during that time we never had a book open in the class, unless when I would not remember a verse accurately, they would let me look; but that was the understanding. What was the result of that? One of the most intelligent ladies in the whole class, after the class broke up two or three years afterwards, seemed not to have reaped the benefit of this style of teaching. A friend of the young lady came to me and said: "I wish you would go and see Lavinia So-and-so." "I said: 'What's the matter?'" She said: "She is a most avowed and terrible infidel. She almost breaks our hearts." Her aunts were good, pious women. I listened attentively to what they said to me about Lavinia's talk. I said to the man: "She is telling stories; I do not believe a word she says." "Oh, doctor," the friend says; "it is dreadful. Don't you imagine she believes what she says?" "She is smart, and she thinks it puts her away above her friends. She an infidel? It's not true!" "What makes you think it is not true?" "She got an amount of God's word into her head, if not into her heart, during the months that she was a member of that Sunday-school class, that is down in her heart, and no mortal man or devil can ever get that out. I do not believe a word in Lavinia's infidelity. I would not go to see her. You ladies, don't you go. Let her talk. Do not notice her infidelity at home. Do not believe a word of it."

About three years afterwards I went on a public occasion into one of our

sister churches. It was six or seven years after this arrangement with the class. In that church I saw a young lady much interested in the services. I took so much interest in noticing her great interest in what was going on, that I said to a friend, "Who is that young lady?" He said, "The best girl in the church; Lavinia So-and-so." "Is it possible?" "Yes, and she is one of the very best members we have." Here was God's truth, that had come to the top. Can you tell me that she did not come to that saved condition by having in her mind, and down in her heart, the word of God? Never. This lack of the word of God, I think, is one reason why there is so much superficial religion to-day. It is because there is not enough foundation; they do not read and ponder over what God says.

#### DUTY BEFORE HEAVEN.

My religion is different from that of many people. I do not trouble myself about going to heaven. I will go to heaven just as sure as God owns his word. My duty here is with my fellow-men, and my life has been spent in that way and I hope it will be spent that way to the end. You ask me if I know whether I am going to heaven? I answer, that I have no feeling in my heart about going; I know if I accept Jesus Christ as my Redeemer, and have a faith that will cause me to work, not for myself, but for my sisters and brethren, for the great kingdom of God, I will find myself at last in heaven. I tell you it is the least important thought that we must set before us. It is for us to do our duty here below, and leave the rest to him. I favor earnestness here, but I do not like to see persons holding out this as the great incentive, saying that the way is open to heaven, that it is very bright, and all that. In that they may be mistaken. There is such a thing as being under a delusion; but you cannot be under a delusion when you accept Jesus Christ as God sent him to you;—not as you interpret him, but accepting him as God sends him to you.

The Convention then sung, "Work for Jesus."

THE PRESIDENT: Now we are ready for experiences, or five-minute speeches with reference to the uniform lesson, or the International system. Let the members be pointed, and follow each other in rapid succession.

#### Advantages of Uniformity.

Rev. W. W. CRILEY, of Lewisburg, Pa: John tells us in one of those grand revelations given him, that there was silence in heaven for the space of half an hour. There is something vastly impressive in that expression. There was a uniform impression; and so there is to my mind a great power in the study of one uniform lesson. I think it is now stated that there are six millions of teachers and scholars studying the uniform lessons, all looking at one time for the light from one source of revelation. That uniformity will produce unanimity. Oneness of mind will tend to produce

unity and oneness of life. Thus we will make great advancement toward the unity of the church, and the unification of our work through this International Series. Then another thought, that we make steady progress through the Word of God every seven years. Now the beginning of the year will mark the second going over of this ground. If we shall have lived the first seven years, we will have accomplished more in Bible studies as teachers, and parents, and scholars, than perhaps in any other seven years of our lives.

### "Uniform" and "International."

MR. JAMES H. EMMINGER, of Mansfield, O. : The uniform system and the International system are two different things entirely. Some schools that I know of use the uniform, but not the International system. The school at Mansfield took up a uniform system in 1868, but not the International Series. Since the international system has been adopted, we have used that. I notice the terms are interchanged. If they are used, they ought not to be used as synonyms. One school I know of has a perfectly uniform lesson system, but not the International course. I know of a case in which they apply this, where the superintendent and officers and other members of the school use it in contradistinction to the International system.

### Comments.

REV. A. M. WHETSTONE, of Somerset, Pa. : The uniform lesson has, I suppose, advantages and disadvantages. I think there is a great advantage in a uniform system, for this reason : Heretofore, when we had no uniform system of studying our lesson, we could have no comments, for instance, or aids of that kind. Now in these uniform lessons we are aided greatly, because we have such things as lesson leaves, journals, the *Augsburg Sunday-school Teacher*, and various other periodicals on the subject ; so that every teacher who has diligence, and the work at heart, can thoroughly prepare himself or herself to give proper instruction. That, I think, is a great advantage.

### Increased Study of the Word.

REV. LUTHER P. LUDDEN, of Knowersville, N. Y. : It has increased the sale of God's Word. Go to any of our publication houses, and you will so ascertain. Cheap Bibles are done away with to a great extent, and dearer Bibles are sold as never before. God

seems to have blessed this system, in that all over the land the reports are, increased interest in God's Word. On a given Sabbath everywhere we are studying the same part of the Word. Men's thoughts and prayers are all directed toward one end and aim. It does away with the schisms more and more in our churches. We fear no breaking off on them, as we used to.

### **Lutheran Comments.**

Rev. JOHN TOMLINSON, of Aaronsburg, Pa.: I am in favor of the uniform lessons, and especially of the International Series; and I am in favor of another thing. That is, that in a Lutheran school we have Lutheran comments. I am opposed to using any other in our Sunday-schools, because each denomination in its comments to-day is teaching its own theology, and its own church polity; and you will get into fearful trouble by encouraging the use of other comments. I think it is a point we should have particular reference to in circulating our Sunday-school literature. [Applause].

### **Advantages and Disadvantages.**

Rev. W. P. EVANS, of Cohansey, N. J.: There can be no question of the usefulness and importance of the International Lessons as they are used in all our churches and Sunday-schools almost all over the country; but the idea of the uniformity of the Sunday-school from the largest to the smallest scholar, where the entire church is at work, and people from every age—from sixty years old down to five or less—it seems to me requires some qualified statements. The Doctor who so ably spoke in the beginning of this discussion told us that there is a necessity for getting a knowledge of Bible truth into the minds of people before it is worth while to stir their hearts. That is the truth. But we must not forget that Sunday-school work in this country has largely taken the place of family instruction. Probably, then, there are thousands of families where the children get the only Bible instruction they do get in the Sunday-school. It has been stated, as I understood, that the child has to take seven years to get a knowledge of Bible truth. It seems to me that that is too long a time. It seems to me that there ought to be a summary taught of the Bible before they take it up. It seems to me the present mode is a little like building from the top of a building. I heard of a man who tried to build a chimney from the top, and of a man who tried to wall a well before he dug it;



but I heard of this in New Jersey. (Laughter). It couldn't be done anywhere else. (Renewed laughter.) If anybody wants to know how it is done, I will tell him privately. But I do not think that is the way to build up a Sunday-school—to put on the ridge boards and roof before the first stone of the foundation is laid. But when we get on the next subject, I suppose those who are on the programme will tell us of the advantages of the Word for the purpose of indoctrinating the young.

#### Appropriate Lessons.

Rev. PETER ANSTADT, of York, Pa: I think the International System has been a source of very great benefit to the Sunday-schools. It was a new departure in this work, and I expected our speaker last night, who gave such an able and interesting discourse, to make some allusion to our International Lesson system; but by some means I suppose he overlooked it. There are some differences between the International Series and the uniform. I suppose any denomination can adopt any series, and have it uniform with them. But the International is that which has been adopted by a number of Protestant denominations, you may say, throughout the whole world. It began in America, and extended to England; and is now used to some extent in Germany, and also in Italy. It is also used by some of our missionaries in foreign lands. Our missionaries, by the by, are generally a month behind us. They say they cannot get the lessons as soon as we do, and therefore they use them a month later. Therefore the beautiful idea is somewhat destroyed, that throughout the whole Christian world is studied the same lesson at the same time.

The PRESIDENT: That will be avoided hereafter.

Rev. ANSTADT: We generally adopt lessons for what we call the church year, and they are adopted by the General Council of the Lutheran Church; also adopted by one portion of the German Reformed church, and adopted by the Episcopal church. All churches that adopt a church year, and preach on what is prescribed, have a lesson or a gospel for every Sunday. For instance, on Trinity Sunday they have the gospel according to St. John; and I heard some of the good brethren of the General Council complaining that their Synod always met on Trinity Sunday, and they never had a chance to preach on conversion. [Laughter.] They hoped the general body would change the time. I have had occasion to pre-

pare German comments, and I run against this: The Germans say, we prepare the gospels and epistles without regard to the day. "We want lessons for the church year." I have been thinking of giving out my German lessons upon the church year.

### Tending to Oneness.

REV. DR. R. A. FINK, Johnstown, Pa.: I have been listening to this discussion, and think it profitable. There is one subject of advantage in the uniform lesson system, and that is, it has a tendency to accomplish what the Saviour so much desired, "That ye all be one, as my Father and I are one." Now in the study of these uniform lessons the church, and all the churches—all the people of God engaged in this work—in this particular, at least, are thus meeting the desire of the Blessed Master; we are one in the study of God's Word. In that sense we come near its accomplishment. Then, further, if two or three agree as touching one point, what they ask shall be granted unto them. As has been stated, our prayers become more concentrated as to one particular portion of God's Word; and I think in that regard it is a decided advantage.

THE PRESIDENT: The idea of the Committee on Programme in putting down the subject of *The Uniform Lesson* was, of course, the "International" system, because that is the term by which the International Committee have designated that plan of lessons. As Brother Anstadt has said, we may have a uniform system in a school or denomination; but the idea here is using a uniform system for years together, and throughout all Christendom. Now there have been a number of objections to these lessons (and that is the reason I leave the chair to speak on this topic), by a great many earnest, honest Christian people. Not only our more churchly brethren of the General Council, but very many of our ministers and laymen in the General Synod, North and South, and in the independent Synods, have felt it inconsistent to teach lessons on the crucifixion during the Christmas season, or the *birth* of Christ on Easter Sunday. Ever since the inauguration of the first course of lessons in 1872, many of our Lutheran people, and also many of other denominations, have been laboring to overcome this objection. To very many, the observance of the prominent festivals of the church year is very precious. The International Lesson Committee has to a great extent remedied the objections made on these grounds by leaving a Sunday in each quarter unprovided with a lesson, so that

each denomination can teach its own special lesson on that day, and yet not destroy the harmony of the general plan. Such changes were recommended by our own General Synod, and our representative on the Lesson Committee was ably seconded in bringing them about by other members of that distinguished body.

Brethren, when I think of the progress we have made as a denomination in six years, and that to-day we are represented on both the International Lesson Committee and the International Executive Committee, and recognized as second to no other denomination in this grand work, I rejoice greatly, yea and will rejoice, and cannot but exclaim: "Behold what hath God wrought!" In 1872, at Indianapolis, at the National Sunday-school Convention, we were utterly unrecognized as a denomination, though a Lutheran contributed one of the largest sums there given for the expenses of the Executive Committee. Dr. Rhodes, of St. Louis, and myself, with one or two others, talked the matter over and determined "*it should not be so again.*" The brother who contributed the sum of which I speak is here to-day, and one of our most active and practical Sunday school laymen. At our first Lutheran National Convention at Bucyrus, O., just six years ago to-day, when the subject of publishing a magazine for teachers and lesson leaves for scholars was being discussed, several persons "doubted if we had the ability to compete with other magazines; whether we had the men of mind to prepare such comments as publications already in existence furnished our people." I said the suggestion that we had not ability came from the devil [laughter], and taking up several of the magazines referred to as of so high a standard, showed that what was admired as of so much learning and ability, was actually *translated from German Lutheran sources*. At the Atlanta Convention, in 1878 when the question was asked in Nominating Committee: "Which Lutheran church is it that asks representation on Lesson Committee?" I answered: "There is but one true Evangelical Lutheran Church—that which holds pre-eminently the doctrine of Justification by Faith in the Son of God." We get credit for everything that is German, and as a denomination are often judged by those who are not at all of us. Daily papers report everything Lutheran that is German or Scandinavian, and we get credit for all the wrong-doing, Sabbath breaking, etc., of those who come from the old world, no matter what they call themselves. I believe wherever and whenever we properly set forth our grand doctrines,

and live them in our lives, we will be recognized. We are recognized to day as we are in this great Sunday-school work, because "by our works" we have shown ourselves worthy of recognition. And it is a grand thought to belong to such an army.

### A Large Army.

Brother Criley says there are six millions. I think at the last meeting it was estimated that there are five million eight hundred thousand boys, and girls, and teachers studying the same passage of Scripture on the same Sunday; and that it is so on every Lord's day. Think of an army of five million eight hundred thousand on the Golden Text, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, He shall testify of Me."

Then another thought, as to the foreign missionaries being able to have their lessons on the same days that we have. This has also been remedied, so that they can have the subjects six eight and ten months in advance of the coming out of the lessons here. They can have their comments and all they wish long in advance, and they can have what literature they want, as many of the publication houses here have so arranged that their missionaries can have the lessons on the Sundays we have them in this country.

Rev. JOHN TOMLINSON, of Aaronsburg, Pa.: I would like to know upon what principles the International Series is selected? Sometimes we can see the appearance of succession: sometimes we cannot. One Sunday the lesson may be in Ezra, the next Sunday in Kings; then in Jeremiah, then in Kings again. Then from the journeyings of Paul to the stock of Abraham, and then to Christ's last journey to Jerusalem. Now in the last quarter what is the principle of succession? There seems to be no agreement on it.

THE PRESIDENT: I think the brethren were expected to do too much. They were obliged to get through with the Book of Revelation before the beginning of 1880, to complete the seven years' course.

Rev. Mr. TOMLINSON: Then it was a matter of compulsion.

A MEMBER: It was not a matter of *compulsion*.

### Growth of International Lessons.

Mr. ROSS MITCHELL, of Springfield, Ohio: There is another thing of advantage connected with the uniform lessons, and that is:



With this system, a man or woman may prepare a lesson for teaching, and go from Lewistown to California, or England, or Scotland, and spend the Sabbath; and on going into the Sunday-school you hear the same lesson you prepared for.

What has been the number of thousands teaching and studying these uniform International Lessons? The last statistical report of the International Union states 7,753,000 persons in this country and in Canada. There are over 5,000,000 persons in England studying these lessons. In Germany, in 1870, there were in all 145 schools, 1,860 officers and teachers, and 22,988 scholars. The increase has been steady each succeeding year, and in 1878 the statistics showed 1,466 schools, 6,502 officers and teachers, and 137,502 scholars. Wherever an American Protestant missionary goes throughout the world, these International Lessons are taught. They are taught on the islands of the sea, in Spain, Prussia, Austria, Switzerland, Russia, Palestine, everywhere. There are now over 15,000,000 of persons who are studying these International Lessons. A business man, let him go where he will, can teach these lessons. Is not that a sufficient plea in favor of this system? Let me say as a business man, it is one of the greatest pleasures, going from Washington to New York, to see the Christian business man or Congressman getting out these lessons and studying them on the train, or whenever he has any time.

### Corresponding Members.

THE PRESIDENT: The uniform lesson is like a United States note, good any place on the earth, and as good as gold.

Rev. J. M. REIMENSNYDER, of Lewistown, Pa., moved that the pastors of Lewistown and other Sunday-school workers be invited to seats as corresponding members. The motion was unanimously agreed to.

### The Catechism.

The next subject announced was: "Our Lutheran Sunday-school Work Furnished with Lessons: The Catechism."

The first place having been assigned to Rev. Prof. H. L. Baugher, the editor of the *Augsburg Sunday school Teacher*, and he being absent, a letter was read from him expressing much regret at his inability to be present; but tendering his warmest salutations, "accompanied by his prayers for Divine guidance of the Convention into all right ways."



Mr. HENRY S. BONER then read a paper from Rev. Prof. Baugher, as follows :

### **The Catechism in our Sunday-schools.**

The uniform system of lessons for Sunday-schools, as inaugurated at Indianapolis seven years ago, by the National Sunday school Convention, was in many respects a great advance in the Sunday-school world ; and, after so long a test of it, it has been continued, having passed from National to International scope. It has been a preëminent success, unprecedented in its reach except by the spread of the Bible itself. Still, like all human devices, the scheme is not perfect. It has its weak side also. Experience and observation have manifested its faults, and 'tis the part of wisdom to correct them.

Among the faults of the International system, not necessarily characterizing it, but practically having too much done so hitherto, is the taking up of the whole teaching time of the school with these lessons. Thus the Catechism has been, in great measure if not entirely, crowded out. This is certainly an evil which ought to be remedied, and we desire to plead for the reinstatement of the Catechism and its regular use in all our Sunday-schools, presenting a few reasons for this position.

*In the first place*, then, the Catechism presents a brief summary of Christian doctrines, duties, and experiences, adapted to frequent repetition and, thereby, fixed impression on the memory. In our present system the same passage of Scripture does not recur for study more than once in seven years, and perhaps not then. Seven years is the estimated average of attendance on Sunday-schools ; but, granting twice as long a period, the same lesson might never recur. This being so, how can we hope for permanence in the recollection of these lessons, even if they should be committed to memory ? The human mind needs constant repetition for lasting impression ; line upon line, in exactly the same words. Even if the designated "memory verses," and "central texts," and "golden texts," are committed from week to week, which, after all, we fear is too generally neglected, one lesson and series of texts would be apt to crowd out another, and, whilst in the process right character may be developed and strengthened, yet there would be little fixed knowledge, after all, little permanent possession of the formal truth. The heart is reached through the head ; and memory is the storehouse where the precious life-seed is to be garnered up for constant and never-failing use. Now the Catechism is short enough to be repeated over and over again, until it is ineffaceably impressed on the memory. It becomes thus a *vade mecum* of the young person, a constant teacher of the great fundamental truths of our holy religion. It is to be feared that, whilst the young are now *taught more*, they yet *know less* than the young of former generations ; and just for this reason, that there is *so little repetition*—every Sunday brings with it a new lesson ! Why, not long ago I found a class of lads, whom I was temporarily teaching, so confused by a demand for one of the Commandments, as not to be able to recite it—and that, though they were sons of ministers and officers in the Church ! This would scarcely have been so if the Catechism had been a constant study in the school, and the old-time

habit of going frequently over the fundamentals had not been largely laid aside. For *fixed impression*, then, of *fundamental truths*, we want the *Catechism*.

*Secondly*, the Catechism presents a connected *system* of religious truth. It gathers into one short summary the whole of the Bible, teaching man how he is to live, what he is to believe, and how he is to pray and worship God. The mind wants system; and, whilst the Bible is the source of our material, yet it is not itself a connected system of religious truth. Digesting the great truths of the Bible into a comprehensive summary, the Catechism puts man as a sinner right beside Christ as a Saviour, and impresses on him that only by keeping in fellowship with this Redeemer can he live happily or die peacefully. In close connection the Catechism puts the great doctrines about God and man, sin and redemption, life and death, heaven and hell. He who masters the Catechism has enough theology wherewith to meet and vanquish the world, the flesh and the devil. He who has mastered it has become an intelligent Christian, not only having, but able to give, a reason for the faith that is in him.

The young student observing, for example, that the purport of the first commandment is, "That we should fear, love, and trust in God above all things," and that the ground of obedience to all the others is based on the oft-repeated principle, "That we should so fear and love God" as to do what is commanded or avoid what is forbidden, cannot fail to see the basis of all the commandments, and understand that "love is the fulfilling of the law." And, again, in the Articles of the Christian Faith how comprehensively the great doctrines of Creation, Providence, the Divinity and the Humanity of Christ, the Atonement, Justification by Faith, Sanctification by the Spirit, through the means of grace in the Church, the Resurrection and Everlasting Life, are taught and associated with one another.

Without illustrating further, we say, under this head, that for *concentration of fundamental truth* we want the *Catechism*.

*Thirdly*, the Catechism presents the *Evangelical Lutheran view* of the great truths of religion. We know the Scriptures of the Old and New Testaments are the only infallible rule of faith and practice; but we also know nearly every heresy and "ism" that has ever appeared has referred to the Bible as its authority. The Mormons, for example, are experts at quoting the Bible, being perhaps more familiar with its language than very many of their opponents. We recall the fact, too, that Satan was quite free in Bible quotations when he tempted our blessed Lord. But the question is, How are we to interpret the Bible? and What does it teach? And our young people used to be continually drilled and fortified with *right views* of the Bible's teaching, especially in times like these, when both as a book and in its details it is so assailed, so diluted, so corrupted. The professors in our theological seminaries are sworn to teach in accordance with that view of Bible truths presented in Luther's Smaller Catechism; the pastors of our churches, in their ordination vows, accept the Augsburg Confession, with which that Catechism is in harmony, as a correct exhibition of the fundamental doctrines of the Word of God and of the faith of our Church, founded on that Word; and what can be more consistent and even *necessary*, further, than that Luther's Catechism should be studied in all our

Sunday-schools, by all our young people, side by side with that Word? The way to exalt the Bible is to present a right, consistent interpretation of its great truths, and press it home upon the heart and conscience.

We are set for the defense of the truth *as we understand it!* This is a great age for putting forth what is called "undenominational," and, with that catch-word, pressing forward individual interests. For our part, we prefer something which gives a certain sound, a teaching that neither is many-faced nor deals superficially with important truth, but that has an opinion and seeks to maintain it. The uniform system of Sunday-school lessons, so generally adopted by all leading denominations, is a beautiful illustration of Christian co-operation, but it in no way does away with differences of interpretation on disputed points, unless, by so much concentrated study, it helps to set them forth so clearly as to be indisputable any more. There are those who lament the division of the Church into various denominations. The denominations may be an evil; but, in the providence of God, we are surrounded by them, and our duty, in the premises, we conceive to be to hold on only the more firmly to the truth as we understand it, while being "pitiful, courteous," and kind to all, in the unity of the one Spirit!

If denominations have no right to exist (a position we would greatly hesitate to take), yet the great Protestant Church of the Reformation, the Evangelical Church, called Lutheran by her enemies, and allowed to be called so by her members, who saw in the great Reformer God's champion of the truths of His Word, has every right to live and prosper; she has no *distinctive littlenesses* to inculcate; but, broad and deep as the great fundamental doctrines of the Bible, centering around the doctrine of Justification by Faith, her position and history entitle her to *keep on maintaining the truth of God which she first uncovered to the world from the rubbish of man's devices.*

If there are sects in the Church, we are not one of them, and have not promoted them. If by teaching the young people our Catechism we make the better Lutherans of them, we none the less make better *Bible Christians* of them!

Therefore, finally, *we do urgently want the Catechism in all our schools!*

The Convention then sung a part of the hymn entitled "Walk in the Light."

### The Catechism as a Lesson Book.

Rev. M. SHEELEIGH, of Fort Washington, Montgomery co., Pa., and editor of the *Lutheran Sunday-School Herald*, was introduced to the Convention, and spoke as follows on "The Catechism as a Lesson Book in our Lutheran Sunday-School Work:"

It is a law of all moral and religious good upon the earth to start from a thought, as from a seed, and to expand into mature proportions. At first, the Sunday-school was at least semi-secular; its origin having resulted from the purpose to prevent in a certain locality the forming of vicious habits and to restrain from Sabbath desecration, by occupying the time and the minds of

neglected children with instruction in the simplest elements of a common education. Schools of like design were soon introduced in other places. It was not long before the *secular* feature began to fade away, as the *religious* idea rose into prominence, and was encouraged and recognized. Very little, indeed, of any other than the religious object of the Sunday school has ever been known in our own country. At first the Sunday-school was organically outside of Christ's Church, and disconnected therefrom; but in process of time, the Church beholding in it the workings of her own benevolent heart, reached out her hand with the sign of welcome and the seal of adoption. She brought it within the enclosures of her consecrated courts, and gave it a place very near to the Lord's altars. From that time to the present, we have seen an increasing inclination on the part of the Church to make the proper provision for the direction and support of the school. With all this, who has not been struck with the remarkable advances in the methods of Sunday-school management and instruction? While none of us, probably, are of those who think that every change must necessarily be for the best, simply because it is new, yet we cannot but notice with gratitude the extent to which the Sunday-school has been preserved from hurtful errors. Nor do we think it an error to introduce at this time and place a subject like that selected for the present discussion—"The Catechism," as a *Lesson-Book in our Lutheran Sunday-School Work*.

I understand this language to mean *Luther's* Catechism—the old Catechism of the Church—the old loved, cherished Catechism. It seems to be not a little appropriate that its proper relation to our Sunday-school work should on this occasion be brought before you. We are not calling your attention to something that is novel or doubtful. This very year we are celebrating the three hundred and fiftieth anniversary of this remarkable compend of Christian instruction. It has stood the test of the ages since 1529. It is probably the book, next to the Bible, that has been more frequently printed than any other book in the world. It is the little text-book from which countless millions of people, in widely extended lands and times, have been indoctrinated in the Word of God. As the centuries have rolled away, it has had its place very near to the hearts of myriads of those who have loved and honored the Lord; it has been a sacred *vade mecum* from childhood even to old age—from the presence of the cradle to the grave.

Says one of the wise men of the Church who lived in a past age: "Luther wrote a short Catechism, which is more precious than gold or gems, in which the essential purity of the prophets' and apostles' doctrine is so concentrated in one entire body, and is conveyed in such perspicuous language, that it may be deservedly regarded as a canon or rule of *faith*; for everything therein is taken from the canonical Scriptures. I can positively affirm that this little book contains such a copious fulness of everything necessary to be known for salvation, that if all faithful preachers of the Gospel, throughout their whole lives, were to treat of nothing else in their sermons than the hidden wisdom of God comprehended in these few pages, and would properly explain it to the common people, and illustrate each part from the Scriptures, they would never be able to exhaust this fountain of immense depth." (*Lyser*.)



And to this testimony the centuries in the history of the Lutheran Church respond, "Amen." Many, many times ten thousand pastors have, throughout the successive years of their ministry, employed, with most blessed effect, this little book as an aid in teaching the young in the doctrines and duties of our holy religion. Nor did they even then become weary, or think they had exhausted their subject. Moreover, books enough to compose a large library have been written in illustration of this excellent compend of Christian truth.

I once thought it would be worth a man's life-time to form a collection, as nearly as possible, of all the editions of Luther's Smaller Catechism that have ever appeared in the different languages, countries and times in which it has been issued. But a little inquiry convinced me of the herculean, if not impossible task, that any man would thus lay upon himself. I then thought that possibly a man might succeed in making a complete collection of all the books, of sermons, and other works illustrative of this little Christian hand-book. But if any one should happen to think that such undertaking could be easily accomplished, let him examine about fifty of the German Catalogues of old books and of theological and religious works, and he will find that the number of the publications in this one direction is ten times more "legion" than had ever entered into his dreams. He may then conclude that if he has about thirty-three years of leisure time to spare, and a handsome fortune of money to expend, in such pursuit, he may hope to make a little beginning in his bibliophilic project.

This may answer as a slight hint in regard to the high and continuous estimation in which the learned and the devout have held this book through the centuries of its history

After taking a hurried glance like this, it would be well for even a person who might happen to be skeptical upon the subject, to be willing to entertain the question whether our Catechism should not have a prominent place in all the Sunday-schools of the Lutheran Church—those schools specially designed for the religious instruction of the young.

Let us now more *directly* come to the question concerning the Catechism in relation to our Sunday-school work. I hold it to be important that it should have a prominent position in all Lutheran Sunday-schools.

In the first place, it seems to me very unfitting and incongruous that this book should be absent from any of our schools. Here is the little, well-recognized, well-tried, and long cherished text book of our Church, by means of which the young have for centuries been instructed in the Word of God; and now, if we forget it in the arrangement of a course of instruction of the Church's children in the Sunday-school, a serious inquiry naturally arises with regard to the cause or causes for such exclusion. It may be some prejudice, or it may be simply an oversight.

Again, if the Catechism is, as we have abundant reason for maintaining, in the hands of the pastor an excellent directory—or *ein Leitfaden*, as a German would say—in giving instruction to the young, then why should it not be such in the hands of the Sunday-school teacher? Some one might suggest that a lay teacher could not be supposed to teach from the Catechism with the same



effect as would be expected from the minister. But do you not see that such a course of reasoning would put an end to nearly all the teaching by the laity in our Sunday-schools?

Again, we should be faithful to our precious privilege and inheritance in this regard, notwithstanding the ignorant outcry that has often been heard against catechisms. So far as the name *Catechism* is concerned, we think that by this time all objection should be effectually met and silenced. There was a time when fanatical sectarians supposed they were most effectually assailing us at the most vulnerable point, by referring to us as the Catechism people, and decrying our religion as the Catechism religion. But have we not outlived such bigotry and folly? Besides observe the course adopted by such people themselves. What is *now* all their *own* Sunday-school teaching, if not a regular course of catechisation? And now, turning to ourselves, what is all *our* method of Sunday-school teaching? Is it not that of catechisation? And if, as is largely the case, the questions and answers used are prepared by persons who are not within our Church, why should not the good old Catechism of our Church have a place accorded at least by their side—or rather in the *front* of them all?

We have heard the question asked whether the Church-Catechism could be made sufficiently attractive to the younger minds. Probably the apprehended difficulty is more imaginary than real. It has even been *met* by actual experiments. There *are* Sunday-schools in which the Catechism has been used. Children, and in some instances even *young* children, have been led to commit at least the prominent portions of the little book to memory; a practice which, of itself, will prove a life-long benefit and a proper preparation to the more thorough and extended work of the pastor in the same direction. Remember, too, that the teachers of all parochial schools connected with Lutheran congregations teach the Catechism to all the children. Teachers have succeeded, with Catechism in hand, in holding and interesting their classes. Doubtless, what has been done, and is now being done, in some of our schools, may be and should be done elsewhere and everywhere in our Sunday-schools.

“ Oh ! say not, dream not, heavenly notes  
To childish ears are vain,  
That the young mind at random floats,  
And cannot reach the strain.”

Some persons might plead that in some respects their schools were not well suited to the use of the Catechism, being too much of a mixed character—having in them too many of the children of families connected with other churches, and of such as are in no church whatever. But my own observation convinces me that we greatly mistake in this regard. First, we err in our *fears*—we shall *not* drive those children away from us; but rather, the excellence of the instruction will draw and hold them. And, secondly, we err in *policy*. In failing to assert our position, we forego our earliest opportunity of showing the children the great worth of our own means of Christian indoctrination, and we hide from those around us the things which would sweep away much of the real and feigned ignorance of our distinctive character as the Church of the Reformation.

Furthermore, I feel the more encouraged to speak with confidence upon this

subject, by the fact that since our coming hither, we have heard not a few decided expressions concerning the Lutheran character of some of our Sunday-schools. There is manifest an increasing inclination to assert our denominational position—not, we trust, in a way that is narrow and bigoted, but in such manner as is due to the truth and ourselves.

It may, at this point, be asked how the study of the Catechism could be arranged in conjunction with the system of International Lessons, or such other system as may be in use in any particular school. I have no special plan to present at this time by way of meeting such question. But I have no doubt that wise heads will be found at the proper time to devise the right method, and to harmonize what might at first be supposed to be irreconcilable interests.

There will yet be those who will ask, whence we shall get the *teachers* for the proper handling of the Catechism? There are already many teachers in our schools to whom a part in this work may be entrusted. Another thought is that the teachers may be trained therefor, by pastors, and superintendents, in the same manner as they are now being trained from week to week in teachers' meetings. And still further, we shall no doubt ere long have books prepared to serve as helps in this particular work.

I shall not be surprised nor disheartened if, after this hurried attempt to say much in few words with reference to our Catechism in its relation to our Sunday-school work, it should appear that brethren could point out omissions, or if we should hear expressions of dissent from points that have been noticed. I recur to the thought with which I began: We have been advancing—and we are still advancing. Nor is any real progress made in anything good without the necessity of some exertion and some waiting. We may with propriety here repeat that old familiar proverb of the Germans: *Aller Anfang ist schwer*—"Every beginning is difficult. Many changes have been made in the Sunday-school work in the last twenty years, and even within the last ten years; and I should not much fear of hazarding my reputation if I predicted that ere another score or half-score of years shall have rolled into the past, those who shall then remain to attend conventions like this, shall hear reports with regard to the *extensive* use of our good old Catechism in the Lutheran Sunday-schools. Then, likewise, may be heard reports from these same schools of a decided advancement in a thorough and systematic Christian knowledge. Then may it be hoped to witness a still larger proportion of the children in our Sunday-schools giving good evidence of very early self-consecration to the Lord. For this, let us work, and hope, and pray. And for all the good that shall thus result, from a clearer and purer knowledge of the truth, we will unite in saying, To the Father, the Son, and the Holy Ghost be all the glory, for ever and ever. Amen.

### Miscellany.

After the singing of the hymn entitled "He that goeth forth," prayer was offered by Rev. W. S. FREAS, of Everett, Pennsylvania.

The President called the attention of the Convention to a display of blackboard work in the lecture room, by brethren of the Lewisbur church. He also invited members to go thence after

adjournment to secure a foreign missionary certificate, and a copy of the beautiful piece of music that the Convention had just been singing.

The committee appointed to examine the accounts of the Treasurer made report that they had found them correct—the report submitted by Charles A. Schieren and Daniel Donson, committee. The report was adopted.

The subject of the publication of the reports of the Convention, was referred to the Executive Committee.

### Knowledge of the Word.

The next theme, “Our Lutheran Sunday-school Work Furnished with Workers, Qualified by Knowledge of the Word of God,” was spoken upon by Rev. H. C. HOLLOWAY, of Newville, Pennsylvania, as follows :

It is apparent to all that *qualification* is the first requisite for the successful accomplishment of any work, and that this qualification should be commensurate with the work to be accomplished. This is a universally acknowledged truth in every sphere of life. In addition to this, however, it is equally true that each business or calling in life requires training and qualification of its own kind. No man employs a farmer to build a house, or a carpenter to construct a locomotive. The farmer can do his own work very well, and so also the carpenter, because each has been trained to it, and it is his special business. But each would utterly fail in the art of the other. Thus we see the force of the truth contained in the proverb, “Every man to his own trade ;” and also of that other, “Jack of all trades and master of none.”

We are accustomed to speak of our labors in the Sunday-school as *work* and *workers*, and such it is ; and such we are. This work, dignified with honor greater than that of kingship, calls for *qualified workers* ; and keeping in mind the *work to be accomplished*, we readily see that it calls for qualifications of no mean order, and also of a particular kind. This kind is a

#### KNOWLEDGE OF THE WORD.

In passing, we may ask what then is the work to be accomplished ? The one fundamental design of all our Sunday-school work is the salvation of souls ; to develop in our *children* more particularly the life of Christ, to build up the Christian character, to make the soul strong against temptation, to prepare the heart by teaching God's word for the season of adversity and fiery trial, to prepare the young Christian to be himself a vigorous and successful worker and an unfailing witness for Jesus.

The design in view, then, clearly proclaims the order of qualification that should distinguish the Sunday-school worker. While the object, then, is a unit, the appliances by which this work is begun and carried on are various. Our task is to speak on a particular kind of qualification—workers qualified

## BY A KNOWLEDGE OF GOD'S WORD.

When, then, may a worker be said to be qualified by a knowledge of the Word? What do we understand by this term?

Negatively, it is not knowing much *about* the Word; being able to repeat from memory many chapters, or even the entire Bible. This would be much. This is the *beginning* and *FIRST*, but not all. It is not hearing Sunday-school scholars read so many paragraphs, and asking them the questions in regular order as they stand on the lesson leaf. It is not *hearing* the scholars *recite* the lesson; neither is it the cramming of the class with a mass of unimportant collateral facts about sacred geography. It is not to be able to teach the bare words of Scripture by rote, to "hear verses," for all such work is the giving of the letter of the Gospel, while we treat the spirit with contempt. It is using the bare words of the Bible as a test of memory. It is not sitting before a number of immortal souls for whom Christ died, whiling away a certain amount of time in entertaining these with the gossip, nonsense, and fashions of the day. All such cannot be considered qualifications to teach God's Word.

## POSITIVELY AND PRIMARILY.

A qualified worker is one who knows the mind of the *Spirit* in the Word. It is to be able to tell, to teach its exact meaning, to know what it teaches, not generally and loosely, but particularly and precisely, so that we may err neither by excess nor by defect, but may avoid the opposite faults of taking from and adding to the inspired Word. Doubtless, other things being equal, he who most deeply imbibes the *spirit* of the Bible, will be its best interpreter. It is to have, indeed, not merely intellectual knowledge or qualification; it is knowledge in *act*; it is the knowledge which is won by obedience and love to the Divine Master, as distinct from, although together with, intelligence. Nevertheless, knowledge, in its ordinary sense of information apprehended by the understanding, is indispensable to religion. Sight is not the power of walking or working; but we cannot work or walk blindfolded without disaster. So to be qualified to teach God's Word in the proper and true sense, there must be an apprehension of it, not merely by the intellect, but of the heart also, "for eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." And further: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." The *unregenerate* man then cannot be said to be properly qualified to teach God's Word. It is foolishness to the natural man. And just as by copying perpetually a master painter's works we get at last an instinctive and infallible power of recognizing his touch; so by copying and doing God's will, we recognize what is his. "If any man will do his will, he shall know of the doctrine." God does not reveal his secrets to his enemies, but to them that are his by *faith* and *obedience*. "The secret of the Lord is with them that fear him."

It is, therefore, not a common book we are dealing with, nor a common object we wish to accomplish—the book is the revelation of God; the object, the



salvation of immortal, blood-bought souls. Hence it becomes us to be reverent and capable in expounding it, to give not only conscientiously, but with a good knowledge of it, its very meaning—nothing less and nothing more. In order to do this we must study the word in the languages in which it was originally written. Nor would it be as difficult as some suppose to learn Greek and Hebrew; and a knowledge of these tongues by many of the laity would certainly be a great advantage to the Christian world, and to the cause of truth. Of course it is not to be expected that *all* our Sunday-school teachers can go into deep, critical study of the text; but they can and ought to inform themselves as to the opinions of the best authorities—and thus can very generally form an intelligent opinion for themselves, which opinion, however, should always be warranted by God's Word.

In a wider sense, "qualified workers" embraces scholarship in Bible learning, Bible language and literature, the meaning of the terms prophet, priest, patriarch, temple, altar, sacrifice, repentance, faith, charity, regeneration, sanctification, atonement, redemption, grace, salvation, and many others, which occur constantly in the Word, and in our religious utterances. There must be a comprehension, likewise, of Bible geography, Bible history, Bible antiquities, Bible ethics, the grand system of moral precepts taught in the sacred Scripture pages, and Bible theology—that sublime scheme of doctrines. If all the children in all the Sunday-schools in the land, together with all the teachers, were to-day converted and in the Church, the necessity for such culture would not be less, but as imperative as ever. Emotional Christianity—a Christianity of demonstration and of feeling—may be well enough for *some* purposes, but no Christianity can *last* that has not as its basis an intelligent faith. The skepticism of the age is to be met by heads clear and well informed, and by hearts sanctified by the Holy Ghost; and it is the Word of God *alone* that can thus thoroughly furnish unto all good works.

In this culture the storing of the mind with Scripture passages and the forms of sound doctrine in our articles of religion and the Catechism, can scarcely be too highly estimated; for, although the child may not at the time comprehend in all their breadth the instructions imparted, yet, in the advancing years, the time will come when they shall prove a bulwark of defense, and when such garnered truth shall stand forth in more than an angel's radiance, dispelling the darkness of the path, kindling the heart and preparing the soul for victory in every conflict.

How, then, may we have this qualification for our work? On the same conditions that we have it for any other important work in life. By study; and by the word *study*, we mean not only the reading of the Bible, but meditation also, prayer, reference, research, careful, constant, prayerful, and all the painstaking efforts that are usually included in the study of any science on the part of any diligent student. This implies more accuracy than the teacher had who was discoursing upon the killing of Abel by Cain, and said among other silly things, "This, my dear children, is what they call a *parricide*." Or that other one, who, wishing to prove from the Bible the uncertainty of life, quoted the words, "In the midst of life we are in death."



Light and truth, with grace divine, are the influences that must go into the hearts of children, as water to the roots of plants. And we, who largely stand in the relationship of spiritual guardians, ought, in a great measure, to minister these influences; and in order to do this we must be *capable* in this holy ministry; and this we can only be by careful, systematic, conscientious and prayerful study of the Divine Word. You cannot get meal in the bin till you put corn in the hopper. We cannot impart till we know; we cannot know till we investigate; we cannot investigate without labor. Labor is sometimes painful, but every one who is to succeed *must* labor.

If it carries with it great wrong and great censure, when for want of skill, the surgeon mistakes the place for the incision of his knife, and destroys a human life, is it not infinitely more serious and blameworthy for the bunglers, the un-killed and untaught in God's Word, to trifle with immortal souls, and by teaching error instead of truth, lead them in the wrong way?

Because of what the word *is*, in and of itself—God's *Word*, the *revelation of God's will* to man, pointing out the way to heaven to each—is at once the most urgent reason and most touching appeal to every one who attempts to teach it, to *study it*, and that with every possible care and diligence. The Word, the *Word of God*, is the teacher's *store-house*. What a picture of Apollos do we get in four words, "mighty in the Scriptures." There is no such knowledge for successful Sunday-school work; and the men and women who, like Timothy, have known the Holy Scriptures from childhood, have indeed, a great advantage, and are better qualified for their work than all the trumpery of this gilded age can afford or furnish.

What St. Paul enjoined upon Timothy as his specific duty devolves also upon each Sunday-school teacher, viz: 2 Tim. ii. 15, "*Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*" As the Bible is the God-given instrument—the textbook of the Sunday-school—we must make it our constant study. It is the great store-house of light and knowledge. Other books are the ladders and scaffolding; this is the Temple of Truth.

No teacher can impart more than he has prepared to teach. He should bring to his class the beaten oil—well digested and well adapted thoughts; something worthy of being taught, and something that will command attention. How dare any one attempt to teach without good preparation? Does it require no preparation to present to the minds of the children the great truths of the Bible in a way that shall interest their feelings, enlighten their minds, affect their consciences, and improve their hearts? Is it easy to impress upon the roving thoughts of a boy, a sense of the great love with which Christ has loved him, and the duty of giving his earliest days, his purest thoughts, the spring-time of his life, to the Saviour in return? O yes, your *over-work* in the Sunday-school is of amazing interest. The intercourse is that of soul with soul, and it will depend much upon the *preparation* of our own understanding and heart, as to what the character and result of that intercourse shall be. O, our responsibility is inevitable, omnipresent and eternal.

The great importance of *qualified Bible* workers becomes apparent when we

remember the kind of material we work on. The immortal Webster said, "If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon the immortal mind, if we imbue it with the noble principles, with the just fear of God, and love for our fellow-men, we engrave on those tablets something which will brighten for all eternity." And this is the blessed work in which we are engaged as Sunday-school workers, the work upon the immortal mind, and that in its most important head.

Our teaching falls upon the opening blossom of immortality as silently, softly and surely as the light, the air, and the invisible dew, surround and fall upon the petals of a daisy that has just opened by the way-side. And the influence in the one case is as constant and certain as the other. When ages of immeasured cycles shall have passed away, the marks and traces of our teaching may be found engraved on their enduring character as with the point of a diamond on the rock forever; for nothing that has the ideas and principles of heaven in it can die or be fruitless. Our blessed Lord took young men for his apostles. He could make anything out of them then. It was the suggestive period, in the foundation of character. In that period he kept them with himself. His teachings went down into their hearts, and took entire possession, and behold how heavenly the development! So now it depends upon what men meet with and entertain in the period of youth, whether they shall become apostles of good or of evil in our fallen world. In the possession of youth, therefore, with all its opportunities and capacities, as the seed period of life, a responsibility is laid upon us, and a power is put into our hands, of the preciousness of which there is rarely any realization, till the advantages are beyond our recall. It is the time of roots and seeds, the time of foundations, the time of fountains and laws, the time of quick and vivid sensibilities to all impressions abroad, whether good or evil; it is the time of principles and prophecies that are to be developed and fulfilled in the man, in the angel, good or bad.

Such being the material and the time, we surely should be well skilled, well qualified, in the art of sowing the seed that is to grow in such a soil.

The great importance of *qualified Bible* workers appears again when we remember the holy influences of the sacred Scriptures. They sanctify. The Bible has converting power. "The Law of the Lord is perfect, converting the soul." It has life-giving power. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." It possesses discriminating properties. The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. It enlightens. "The entrance of thy Word giveth light." It gladdens. "The statutes of the Lord are right, rejoicing the heart." It qualifies for every noble work. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished with all good works."

And what this blessed Word does for the individual, it does under similar

circumstances for the masses. *The Book* is a foe to all wrong doing. It makes the modern Edinburgh better than Constantinople. It makes England, Russia, and Germany, better than France, and Spain, and Mexico.

When young Edward VI. of England was crowned, and the three swords were brought to him as a token of his being king of the three kingdoms, he said there was yet one wanting. The noblemen around him inquired what that was. He answered: "The Bible." "That Book," said the young prince, "is the sword of the Spirit, to be preferred before these swords. Without that Word we are nothing, we can do nothing, we have no power; from that alone we obtain all power and virtue, grace, and salvation, and whatsoever of divine strength." And so it is still, and for us. The Bible, Bible study, and Bible teaching, strengthens the republic; it develops the public conscience, it produces morality, it promotes public peace and harmony.

And this word, this benign power, we hold in our hands as Sunday-school workers to use for the glory of God, and the salvation of souls—and in what can there be need for *better qualification*? Holding as we do, in a great measure, the destinies of immortal souls in our hands, that are to be trained, moulded and fashioned for the blessedness of heaven, can we do better than study, and *study* God's word to help us do our duty aright? Angelo declared he saw an angel in the block of marble. He hewed the angel out by mallet and chisel. There's an angel in every soul, but only hard, patient work will bring it out.

And as it always has been, so let it ever be, the shining glory of the Lutheran church, in all her work, GOD'S WORD HONORED. This must always have the highest place in every thing. By this word the mighty Luther fought, and won his glorious battles. Let his children, baptized with the same spirit, not be one whit behind him. Let us clasp the sacred volume to our hearts—hide it there, that we sin not, and pledge "our lives, our fortunes, and our sacred honors," and loud as ten thousand thunders may the united voice of all our people, rise from their majestic mountains, broad prairies, magnificent forests and mighty rivers, to forbid the desecration of the blessed *Book of God*.

After the Convention had sung a part of the hymn entitled, "Ye servants of the Lord, each in his office wait,"

### Methods.

MR. ROSS MITCHELL, of Springfield, O., was introduced, to take the place of absent speakers on the theme, "Our Lutheran Sunday-school Work Furnished with Workers Qualified by Knowledge of Methods." As the speaker had not had the opportunity of previous special preparation on this theme, he first excused himself for any lack of connectedness that might appear in his remarks. He then said:

MR. PRESIDENT:—I find that we have in this Sunday-school work whereby to acquire knowledge of methods, the *Augsburg Teacher*. By the way, I do not think any better "Teachers" are published than ours. I take some twenty

of them, and I do not think there are any published in this country that excel our Lutheran literature on this subject, Dr. J. H. Vincent's celebrated "Teacher" included. I speak for the active business men of this country; without them you cannot build up the National Sunday-school work. It was only after the adoption of this International system that the general public was able to take part in this work, and "The Augsburg Teacher" is a wonderful lever in that direction. It is a great assistant, and with it a man can go everywhere and teach or hear his lesson taught. A knowledge of methods has led to much system. There are methods that you cannot employ everywhere successfully. For instance, the blackboard is an important adjunct here and there; but you can go into the western country to the schools, and perhaps you will not find in one school out of twenty a person qualified to make use of the blackboard. Unless it is properly used, it is of little importance beyond putting down the text, the lesson, etc. I do not care what system you adopt in teaching these lessons, you will find all over the country—and I have been very actively engaged in the Sunday-schools in our country—you will find, as I said, not one in twenty that has teachers and superintendents qualified to make use of all these new methods. Hence the only method I can recommend to Sunday-school teachers everywhere is hard work and continued application. The teacher can not successfully teach a lesson unless he has prepared that lesson, I do not care how many "Teachers" and methods you have. If you do not get it into your heart, and know it *feelingly*, you cannot teach it to the scholar. The brother told the truth about the menagerie. I went into a school some time ago where they had a large class of men. The teacher had prepared himself apparently with much care to teach; but his course was entirely arrested by the question from one of his scholars, "What kind of a rooster was it that crowed when Peter denied his Saviour?" (Laughter.) This question so puzzled the teacher, that it disqualified him from going on. If he had understood the situation, or how to adapt himself to circumstances, he would have made a first-rate lesson of that question. And that is the proper way. The Sunday-school teacher ought to be prepared to pave the way to the lesson, and by tact to apply it. It is the only way; I do not care how many methods he has. But after all it is simply hard work and self-denial.

#### ESSENTIALS TO SUCCESS.

How can you get Christ into your heart, if you adopt all the new systems of the land, instead of the old system of confession of sins and repentance? So in the Sabbath-school it requires continuous hard work, earnest labor; and you must pray fervently as you go along, and have the love of souls in your heart. This is the only way to succeed as a teacher. It doesn't matter what you are or who you are; if you would teach a class successfully, and lead children to Christ, it all comes down to what I have said. You must have your eyes open, and take advantage of everything that presents itself; and unless you are willing to give attention, and give yourself up to hard, prayerful study, you will never be successful. I was not raised a Lutheran; I was n't raised anything. My tendencies were towards Methodism and towards Presbyterianism; but I.



married a wife that was Lutheran in every bone and sinew of her system, and she brought me into the church [laughter], for I haven't very much system, and not very much method, you know. [Renewed laughter.] Therefore you will forgive me for digressing; I have to do it sometimes.

Now let us pursue this work and make it successful. I didn't hear the reports of Sunday-schools made at this Convention; but I read the reports of the last two Conventions that we had. I am very sorry to see the disposition on the part of our Lutheran people to do so much union work as we are doing. We should be sufficiently Methodistic to do this work for ourselves. I love to see the sister denominations prospered and built up; but then we should adopt a method suited to our own people, and *labor for the building up of our own Sunday-schools and churches.*

#### PROGRESS BY METHOD.

In our own county, for the last four years ending the first of June, we had a Lutheran president in the Sunday-school organization. Previous to that it had been a Methodist and a Presbyterian. When they elected our Lutheran brother president, we had a Lutheran secretary, and we had two members of the executive committee. When the president started out on this work—and it is a kind of general work, for you know this is a union association—he recommended certain methods to the Springfield school. Every young man who goes out of that school adopts that method of teaching Sunday-schools; and of course the officers of this association (for they are the only active ones in the county), when they came to attend a mass meeting or township meeting, adopted this system; the president could not get any person to go with him but Lutherans. The result is that nine-tenths of the schools of the county have adopted our Lutheran system. At the close of last year, as the result of this spreading over the county, a great many went against the president. The main opposition was because he adopted the Lutheran system, and because he had taken none but Lutherans with him to the conventions; but he could not help himself. When he went to the convention a little over a year ago there were about 6,000 in the work altogether, out of a population of about 40,000, and at the close of the year there were 10,500 and some odd members connected with the schools. [Applause.] So much for Lutheran methods. They complained he was doing this in the interest of Lutherans. [Here the President's bell struck.]

#### The Catechism in Regular Instruction.

After the Convention had sung an appropriate verse,

Mr. ALEXANDER GEBHART, of Dayton, O., said: Mr. President, we could take the whole two days profitably in discussing the subjects of this morning. It is important to adopt the right mode of working. I was very much pleased with the essays and remarks that were made upon the furnishing of our Sunday-schools with the Catechism. While I am highly in favor of everything that has been said, I think this question is an exceedingly important one, and



that it involves a great deal—our intelligent knowledge of the church to which we belong. I do not believe we can get an intelligent knowledge of Lutheranism without a thorough study of the Catechism of our church. But when it comes to be said that our schools are to be furnished with Catechisms, while I do not wish to say I am opposed to it, I do not say that I am in favor of it. I think that there are a great many objections to it. I think we ought to consider well, before we decide upon such a question as that. What is the character of our Sunday schools? It must be borne in mind that they are not composed altogether of children of members of the Lutheran church. Our schools are made up largely of other children. We get children of all kinds and denominations. Besides all that, we have them only one day in a week, and only one hour or so of that day. If we are to teach them, we ought to carefully consider what that teaching should be. I think the success that has been experienced in the teaching of the lessons that have been presented to us in the name of the International Series has been so squarely demonstrated a success, that we ought by no means to discontinue the use of those lessons. They have been exceedingly successful, and I think there has been more advancement and progress by Christian teachers and by children in our country than there ever was before. Now, if that be the case, should we bring in another exercise into our Sunday school to displace and weaken the efforts that are made by the teachers in teaching these lessons? That is the question.

Then another thought is, that while it is important that the Catechism should be studied, it is a study of such a character that it is questionable whether the children will be interested in it sufficiently to be benefited by it, and to compensate for the labor and time that will be bestowed upon it. The children could be induced to commit it to memory perhaps, and to recite it, but the most of them would not understand it. They could recite it to their teachers; but they would not know any more about it than they did before. I believe with our dear brother Kemp, that the first thing we have to do is to instruct the mind; to teach the children so that they not only understand, but have a pleasure in understanding these great truths. I know there is not much progress until they master this part. I know I studied English grammar some four or five years, and passed a very creditable examination. When I came to Pennsylvania College, after I had grown to be fifteen years of age,

and studied English grammar there, I learned more in one year than in all the years before. Indeed, I had not learned anything before. It was because I hadn't the intelligence to understand it.

It must be recollected that whilst we have the children of these classes, we have also teachers that are composed not only of members of the church to which we belong, but sometimes those belonging to churches of other denominations, and sometimes people who do not belong to any denomination at all. Now if we would introduce the Catechism, many of the children would be taught by these teachers. Are we willing that this Catechism, involving so much, shall be taught by these inexperienced and sometimes unintelligent people? Why, our Doctors of Divinity teach Lutherans the Catechism; and when they come to teach some of the doctrines of the church, they do not teach them alike themselves. Suppose some of these teachers were to teach the doctrines of sacraments according to their own ideas about it. How do you know but that they would teach it in such a manner as you would wish they had not taught it? I think we ought to carefully consider, before we advise teachers to teach anything of this kind. The theory is a beautiful one; and if we were to teach children of parents that are thorough Lutherans, it would be all very well, and all right. I think the Catechism should be taught to the children in our Sunday-schools, but I think it should be taught by the pastor of the church. I think it is important that the pastors of our churches are in co-operation with us in our Sabbath-schools. He is one with us, and should be in the Sabbath-school every Sunday of his life. He should go among the children and the teachers, and thus learn to know the scholars and the teachers when they come there. Then the scholars grow up to know him, and every six months he should ask the children to come to him and be taught by him the doctrines of our church. We want him to come there, and have our children taught in that way, because we will be sure then to have these doctrines taught correctly.

I do think before we advise any action on this point, that we should be perfectly sure it is well advised, and will be attended with very good denominational results.

#### **Resolutions.**

Rev. S. E. FURST, of Bellefonte, Pa., offered several resolutions, which were read as follows:

*Resolved*, That the Statistical Secretary be requested to prepare a form in blank, with directions, under appropriate heads, for every item of statistics desired, and furnish the secretary of each Synod with as many copies as there are Sunday-schools in his Synod, to be forwarded by said secretaries to the secretaries of every school in the respective synods; to be by them filled out and returned to the secretaries of the synods during the last week of December in each year, and to be promptly forwarded to the Statistical Secretary.

*Resolved*, That our Lutheran Board of Publication and the editors of our church papers deserve the encouragement and united support of all Lutheran Sunday-school workers, for the gratifying advance in the quantity and quality of our Sunday-school literature, and we recommend all Lutheran Sunday-schools to use their publications, and encourage them in every possible way.

*Resolved*, That this Convention suggest to our Board of Publication the consideration of the want of an Illustrated Infant Lutheran Sunday-school paper.

*Resolved*, That union Sunday-schools should not be encouraged, but that every Lutheran church organization ought to have a Lutheran Sunday-school.

Rev. LUTHER P. LUDDEN, of Knowersville, N. Y., offered the following:

WHEREAS, In view of the reports which have been presented at this Convention from the various Synods that have Sunday-school associations within their bounds, we recognize the fact that there is a manifest improvement in their efficiency in Sunday-school work; therefore,

*Resolved*, That we most earnestly urge the importance of all our Synods forming such associations, and that we as Sunday-school workers give them our hearty co-operation.

The foregoing resolutions were all referred to the Executive Committee.

### Discussion on the Catechism.

The PRESIDENT. Before we adjourn I wish to say that the Executive Committee and the publishers of our Sunday-school literature having both received from various members of the church requests to have something on the Catechism, we felt that this was a good place. The idea of neither the Executive Committee nor the brethren who have read the papers is to do away with the International Lessons under any circumstances. The proposition of some of the brethren was: Could we not have the questions of the Catechism discussed with the other questions? Therefore we put it on the programme for discussion here.

The Convention then sung, "Praise God from whom all blessings flow," and Rev. P. ANSTADT, of York, Pa., pronounced the benediction.

## THIRD DAY—AFTERNOON SESSION.

THURSDAY, NOV. 6, 1879.

The Convention re-assembled at 2 o'clock, P. M., Rev. BARNITZ presiding. A voluntary entitled "The Holy Bible" was sung by the choir. The Convention then sung a part of the hymn entitled "Joy to the world, the Lord has come." Prayer was offered by Rev. J. W. FINKBINER, of Middletown, Pa.

## Conventions and Institutes.

The President announced as the first theme, "Our Lutheran Sunday-school Work Promoted by Synodical and National Conventions and Institutes."

Mr. ED. S. WAGGONER, of Mechanicsburg, Pa., to be the first speaker on the subject on the programme, had sent a telegram to the President announcing that he was ill and could not be present.

Hon. S. S. BLOOM, of Shelby, O., the second speaker on the programme, had also sent word of inability to be present. He had, however, sent an essay on the subject assigned him, which was read to the Convention by Mr. Alexander Gebhart, as follows:

DEAR BRETHREN:—The subject assigned to me is "The Sunday-school Promoted, 1st, by Synodical and National Conventions and Institutes."

Arguments need scarcely be adduced to prove this proposition true. A mere recitation of the history of the work in our own church, and what it has already accomplished, proves it to be so.

Previous to the meeting of the General Synod at Canton, Ohio, and the meeting of Wittenberg Synod at Galion, Ohio, in A. D. 1873, the Lutheran Sunday-school at Shelby, Ohio, requested delegates to bring the matter before those bodies. At the meeting of Synod at Galion, Ohio, action was taken by the passage of resolutions requesting the Lutheran *Observer* to publish weekly expositions of the Sabbath-school lessons arranged by the International Series; and also calling a national convention to be held, to which all evangelical Lutheran Synods were earnestly invited. Revs. Breckenridge and Baltzley, and Geo. W. Billow, layman, were appointed a committee to prepare a programme.

The convention was called to meet at Bucyrus, Ohio, on Nov. 4th, A. D. 1873. Over one hundred and twenty-five delegates attended from the Middle and Western States. At that Convention, the writer offered the following resolution: *Resolved*, As the sense of this Convention, that the interests of our Sunday-schools require the publication of comments by Lutheran ministers upon the International Series of Sunday-school Lessons, for teachers, and 'Lesson Leaves' for the children." The resolution was adopted. Revs. S. B. Barnitz, of Wheeling, West Virginia; J. B. Baltzley, of Bucyrus, Ohio;

and S. S. Bloom, a layman, were appointed a committee to carry into effect the resolution. The Committee, shortly after the meeting of the Convention, met at Canton, Ohio, and perfected arrangements, resulting in the publication of the *Augsburg Teacher*, and *Lesson Leaves* accompanying the same. These publications are now supplying the Lutheran Church with its own Comments and Lesson Leaves. Others, perhaps, have followed unknown to your speaker; but these alone show what a convention and organized effort can do, in setting in motion means which in time will bring about grand results. Can any one calculate the good done by the movement set on foot six years ago? Look at the vast numbers of "Leaves" which have been scattered all over this country, entering into the homes, and filling the hearts of anxious childhood, and stimulating careless parents with something to read and think about? Can any one calculate the benefit of the instruction of an hour or two each week on the part of teachers, as they gather up the truths that had hitherto lain buried in the libraries of professors and ministers, now scattered broadcast over the land to the laity, on the subject of the week's lesson, to be read over and pondered? Can we recount the benefits resulting to the innumerable young and tender minds, who weekly hear these truths thus received by the thousands of teachers, and imparted to those under their charge? For only six years this work has been going forward, but the circle of influences thus going out from forces put in motion by these conventions, have been growing wider and more extended each year, during which time pupils have in turn become teachers; and the mind is lost in wonder and satisfaction, as it views the calm, placid ocean of Sunday-school work going forward, encircling these years, unable any longer to catch a glimpse of the outside ripple as it rolls on, and on, and still further on, until it finally laves the farthest shores of eternity itself! Can any one follow these influences and recount them? No one can. He who alone can see the end from the beginning can grasp in His infinite mind the extent, the power and real good, of all the precious influences which have been, and can and will yet be, exerted in the way and manner suggested, springing from such small beginnings through the instrumentalities of such conventions.

This is but one instance in which blessed influences have been started by these conventions, and the results are very great and very good. There are doubtless many others that have been, and may yet be exerted by similar efforts. These meetings gather up the scattered rays of light, which lie in the minds of many throughout the church, and tend to concentrate them upon one point, and thus effect results. The power of the truth as it falls in all the churches in the land, on one day, upon one subject, oftentimes the same hour, into innumerable minds, most impressible while yet young and tender, yet anxious to learn, is equally past comprehension. As the rays of the sun, shed abroad o'er the world, give light and heat to the universe, are yet when scattered oftentimes without apparent heat, yet when brought to a focus, even upon the coldest day, on one point, and held there, will burn its mark upon almost any substance; so too will the great truths of Christianity, scattered throughout the church, in the minds of many, have greater power, if gathered up and concentrated on one point, on one subject, thus sought to be influenced. When thus brought to a



focus in our conventions, and their influences directed by concentration ; when brought to bear in concert, as it were, what mighty strides must not knowledge take in our Sunday-schools, under these more efficient means, when compared with the aimless teaching of years ago. Not only is knowledge thus gained, but the truth when thus directed upon the hearts and consciences of Sunday-school workers, and upon the children themselves, will lead many a weary sin sick soul to be glad, because of the blessed truths and influences that have gone out, and will yet go out, from means thus set in motion. Let others tell yet more of the good effects. My duty is to show that the Sunday-school work is promoted by these means—by Synods, National Conventions and Sunday-school Institutes.

There is the subject of Sunday-school literature, aside from lesson leaves and magazines for teachers, the newspapers for children, and the libraries for all. How best to direct the reading of all must itself be an important subject in this age of newspapers, spreading daily over the land the deeds of mankind, uncovering the innumerable deeds of sin and vice and consequent misery afflicting humanity. Is there no field here in which the remedy can best be applied through means of conventions ? In a multitude of counsellors there is said to be wisdom. What can be devised to counteract the evil influences now exerted by skepticism, by every conceivable method, upon the minds of the young ?

How can the contributions of the Sabbath-school children be best concentrated upon the best objects, and for the best means, but by conventions wherein the whole field can be looked over ?

How can the contributions for their own existence and necessary expenses be reduced and economized better than by co-operating with each other through means of such meetings ? While looking at this subject it grows and enlarges in our minds, and instead of having little to do at these conventions, it seems as if the work had but just begun ; and the threshold of usefulness as a powerful means to further the Sunday-school work, and stimulate the efforts of those engaged in it, had just been reached.

Let us then go on and seek to devise ways and means yet unthought of in this mighty work, to make the Sunday-school yet more efficient as a part of the church itself.

These conventions should be kept in close communion and sympathy with the masses to be affected by them. They must be brought to bear upon the the heart, the family, the schools, the churches of those to be affected.

How can this be done ? All cannot attend either National, State, or District Conventions, Synods, or Institutes. The individual member, the family, the church, the District Synods and Conventions, must be successively made the basis on which this National Convention should rest. The delegate system alone can be adopted as the most efficient means to bring them together. The expense of delegates should be provided for, and delegates *sent* ; because it is not always the person who can most easily spare the means to visit a distant point of meeting, that will be the most efficient worker, learn the most, and teach the best, and teach most to others ; while those who cannot afford to incur the expense, oftentimes possess the warmest heart for the work to be done.

The best men and women in the Sunday-school should be *sent* to these conventions, that they may learn from and teach others all that can be known on the subject—all that the blessed Master has revealed to those who thus may be brought together, in this glorious and blessed work of providing religious instruction for the youth of our church and of the land. There should be thorough method and system in these meetings. Too much work, or too frequent meetings, may detract from their interest and usefulness, for no truth is more plainly taught by experience, than that the system itself may be abused by a too frequent coming together; while its influences ought to be retained by means of a permanent committee, through whom might go out continued new influences directing the general work. In this it should resemble our civil government in its influences upon the people. Erected upon the individual schools, or congregations, it should exert its influence upon district conventions and Synods, and through these back upon itself, co-operating with and supporting those in the work, both above and beneath, until the whole be consolidated into one harmonious whole.

We favor this in our Church, not in a sectarian sense, but in order to allay all jealousy, and strife, and even unprofitable emulation, such as too frequently arises between inter-denominational unions, where denominational "rings" too frequently control them altogether.

In view of the progress made in the past, let us go on still further in the work; and by means of this system of conventions, through a permanent committee, gather up all the good that is brought out in subordinate bodies, lay the whole before future meetings, that means may be reached to enlighten, encourage and strengthen all, for the glorious work confided to us.

The Convention having sung one stanza of the hymn entitled: "My God, accept my heart this day," and the President having announced the absence and inability of G. W. Billow, Esq., of Springfield, Ohio, to take the part assigned him, the chair invited a general discussion on the subject, in which the ladies had a special invitation to take part.

(The members of the Convention manifested no desire to discuss the question at length.)

THE PRESIDENT: I would like to hear from the brother who didn't quite finish yesterday. The reason he did not finish is because I tapped the bell. The Convention would like to hear about the organization for missionary work of the Sunday-schools of Richland county, Ohio.

#### Missionary Work Through Infants.

Mr. JAMES H. EMMINGER, of Mansfield, O: *Mr. President.*—In relation to this organization, it arose more especially from the fact of the activity of the infant class, and of the good lady who sits

alongside of me in this Convention. I am a teacher under her. I want to give the first organization, so far as that infant class is concerned. The members of this class didn't know their letters, or rather they were not beyond the first reader in the school. Consequently we didn't follow the International System very closely, but nevertheless we believed in carrying out the word of God. We believe that the word of God goes into these children, and that the Spirit of the Lord will enter them in time, and we think it is better to get them started aright when they are quite young. I said yesterday, "The doors are open, and the Jews are coming in." We have a dozen Jews in that class, and they are the best, or among the best, in the class. You recollect that in this book (indicating the Bible) these people are going to exercise a big influence in this world. We see that the Scandinavians, the Swedes and the Danes, are coming into this part of the world. We are getting mixed, as one of the brethren has intimated. The Jews are coming, and ere long may exercise a great influence. Maybe we can get much of our influence in through the Jews. That is one way we are trying to get it in, any way. It is the easiest thing in the world to get a Jew to attend Sunday-school—if you know how. [Laughter.]

In that infant class the first Sunday in each month is set apart as a Missionary Sunday. The contributions on that Sunday and the work are set apart for Home Missions. The interest seems to be very great. Recently the attendance in the infant class averaged fourteen more than the main school did. Before the Missionary Sunday comes around the children ask when it is coming. We give them due notice. On the last Sunday of the month we tell them the next Sunday is Missionary Sunday, and they never forget it in the prayer they repeat. They always remember the Missionary Sunday that is coming, and ask the blessing of God on that which they are going to give. What has been the result? An increased interest in missionary work, and increased contributions, sometimes to the extent of fully one hundred per cent over and above other Sundays. Then the school is prospered other ways through this missionary spirit. God's Word is true, and God will take care of such little ones as these. We have all the money necessary. That class of infants has given eighty dollars this year already for missionary purposes. We have forty-eight dollars in the treasury. Then these bright little toddlers will come around the church, and be ready to do anything almost we want them to do.

### Extending Missionary Work.

Now, then, we have in our Sunday-school and church English Lutherans, German Lutherans and Reformed. We are building together. This is pretty difficult, but there are not enough of each to be divided up and run three or four churches. In the church we have three trustees, and it is rather difficult to leave the old father roof. They run the schools as Lutheran schools, but in the main they are union, although many are Lutheran. We have a good many friends there who go into the other old organizations to church. We are big as Lutherans in churches over there. (Laughter.) But we concluded we didn't do enough for missions, and we arranged to hold a meeting, and were going to take them in. We called a meeting, but none came. (Laughter.) They got afraid. We sent out again, and three came; and then we gave an other notice, and we got about fifteen. I said: "Brethren, it is time for us to strike, if you see this as I do;" and they didn't dare say a word against the thing (laughter); and they didn't encourage it. We finally organized a system of dues. The organization also included an executive committee and a chairman. The work has been urged to some extent, and now these other churches are going to turn in. We found that the other churches in the section were not doing anything for missions. We intend to hold a quarterly meeting and an annual meeting, and each one will pay, if able, \$2.50 into the treasury each quarter. The whole amount of the fund may be used by the association when assembled at any quarterly meeting. One of the first principles is that no debt is to be contracted by our association. We have had enough of that in our country.

We have made some arrangements to extend our work to Sunday-schools. We do not force ourselves upon them. We have ingrafted into our constitution that if a Sunday-school desires our association to visit them, we will do so outside of school hours. We will not intrude upon them at that time. I have a principle laid down that while our school is running, nobody can talk to them; and I believe we shall not intrude upon others. We have been invited to several places, and to one twenty miles north. Our plan is to hold, if possible, an interesting missionary meeting, and at the end of about an hour to take up a general collection. Or, we might hold a series of missionary meetings at different points. The public seems to be interested in the way we carry the missionary

work to the people. We expect grand results; such as will yield \$300 to \$400 a year for missionary work, where heretofore not a single cent has gone forth. If this can be done in Ohio, why can it not be done in Pennsylvania? Why could not a number of schools go to work and within themselves create such an organization?

How can you bring the missionary work into the school? By interesting the little scholars. We have articles printed wherein are quoted passages taken from the Bible teaching liberality, as "He which soweth bountifully shall reap also bountifully." We have a little letter printed for the parents, and we send these along home, asking the children to give them to the fathers and mothers; and we ask the children to learn at least one of these Scripture passages a week. We do this whether the parents are members of churches or not, for we find that by the parents teaching their children these things, the seed also goes down into their own hearts.

THE PRESIDENT: The absorption seems to be on the other side to-day. Instead of the Lutheran church dying out, and our members going to other denominations, the brother seems to be going into a work to take them all in. (Laughter.)

#### Hold National Conventions.

Mr. CHARLES A. SCHIEREN, of Brooklyn, N. Y.: I believe we are now to discuss the propriety of urging upon our people the importance of holding Sunday-school Conventions, and further the propriety of continuing what is called "The National Convention," etc.

THE PRESIDENT: Our idea is to embrace the whole subject.

Mr. SCHIEREN: It is known that this matter has been in the minds of a number of persons, as to the propriety of continuing the National Sunday-school Convention, as such, and as to it being proper to urge upon our Sabbath-schools in our Synods the propriety of having Synodical Sunday-school Conventions. Is it understood that this subject shall be discussed here and now?

THE PRESIDENT: Yes, sir, it is the subject before us now, and this is the time for remarks upon it.

Mr. SCHIEREN: Speaking of organization in the Sabbath-school, as an institution, we must have it. We cannot get along without that; but yet it may be organized too extensively, I think. I think that Sabbath school the best organized that best teaches the Word



of God, and gives most money in a proper way for the extension of Christ's kingdom, (whether it be for Home or Foreign Missions,) and that brings children to Christ. I think that is where organization must begin, and where it ought to be continued.

As to the propriety of holding synodical conventions, of course that cannot be determined, I suppose, in all localities. I think there are localities where it would be well to hold synodical conventions. There are others where I think it is necessary. We have conventions—State conventions—gatherings of Christian people, where all denominations come together, just as at Altoona. Then again we have conventions where all Sabbath-school workers come together to discuss questions of this kind. It seems to me that some years it would be impracticable and inconvenient to have general gatherings like this, yet every year I think it would be well to have synodical or county conventions. We have our own denominational literature, and hence have our way of doing things; and it is best, I think, to work together, and to come together occasionally to question each other, and co-operate if possible. I think in this way a great influence can be exercised over the church, as well as for the help and co-operation we so much need as Christians. I think in consequence it is best, every few years, to have synodical conventions

In regard to this National Convention, I have my doubts. I think it is a good thing, and has been a good thing. In one sense we act authoritatively, in another not. When we come together to decide what kind of literature we shall have to go into our schools, as lesson leaves, etc., and other publications, or, I think, when business is transacted in reference to these, it ought to come with authority; but it seems to me it cannot come with authority from a National Sunday-school Convention. Therefore it seems to me it ought to go through the General Synod. The delegates sent there are under the direction of the Synods. I therefore think our district conventions would be a great thing for working up the general interest of our Sunday-schools to that end. But I think so far as it goes that the National Convention has accomplished its work; that whatever authority should be exercised in this way should be represented through the different Synods in the United States, and to have equal representation on all sides as to literature.

Then, would it not be better to have State Conventions instead of National Conventions? My feeling is we would have a better convention if we should have a State convention; that there would be

as large a representation and as great an interest manifested as in a National Convention. I simply throw out these thoughts; not, I trust, in a dictatorial way.

Rev. Dr FINK then moved that the Executive Committee appointed by this Convention be instructed to bring the matter of future Sunday-school National Conventions before the meeting of the next General Synod, with a view to the organization of such National Convention on the basis of the representation in the General Synod, and the preparation of a constitution for such Convention. The motion was seconded and referred to the Executive Committee.

The hymn entitled, "When I can read my title clear," was then sung, after which the Convention took up the theme entitled "Our Lutheran Sunday-school Work Promoted by Teachers' Meetings and Normal Classes."

The PRESIDENT. Before we hear from the first speaker on this subject, the chair would state that whatever we do here, or have done in the past, has been suggestive; and whatever the General Synod does is authority. Whatever has been done in an advisory way here, either by persons or by the Convention, is not in the spirit of dictation, saying that this must be so; but in the line of discussing methods of work, and suggesting to the proper authority to do for us what we feel the Sunday schools need. In the General Synod we can not get time to attend to these things; at least we have never been able to, although the Synod appointed a day and evening to do so. The brethren at the Synod maintained and felt that this is what we need. But whatever we do does not come as authority to them, only in the way of suggestion. The desire here, as I understand, is not to take action, but to suggest methods.

The members of the church choir then sang a solo and chorus, entitled "Where is my Wandering Boy To-night?"

### Teachers' Meetings and Normal Classes.

The President *pro. tem.* (Rev. Dr. FINK) then introduced to the Convention Rev. H. R. FLECK, of Stone Church, Pa., who had been selected to make the opening address on "Sunday-school Work Promoted by Teachers' Meetings and Normal Classes." Rev. FLECK said:

MR. PRESIDENT: Permit me to introduce my subject with a quotation from the address of welcome to the International Sunday-school Convention of 1878, by his excellency, Governor Colquitt, of Georgia. He said: "The governing

idea of the good men of this body is, that wherever there is a child on the face of the earth who can be reached by your efforts, you will fence him about with a thousand appliances; you will surround him with the holiest influences; you will fill him with the choicest graces, and save him from the infernal agencies that are busy at work for his destruction. \* \* \* \* With a prophetic forecast you look to the very foundation of the human character, you seek to pre-occupy the citadel with Christian graces and heavenly virtues."

Believing this to be the governing idea of every *good* man and woman in the Lutheran Sunday-school work, especially with regard to the Lutheran children, and presuming they are honestly "seeking to pre-occupy the citadel of their hearts with Christian graces and virtues," we are asked to tell them of some of the means of preparation so as to do the work most successfully. Among these stand foremost, *if not first*,

#### THE NORMAL CLASS AND TEACHERS' MEETING FOR BIBLE STUDY.

These bear to the Sunday-school work the same relation that normal schools bear to secular education. Their design is to increase the efficiency of Sunday-school teachers, the normal class teaching them *how* to teach, the teacher's meeting, *what* to teach. But here I may be asked, *do we need* these in order to teach in the Sunday-schools? Their

#### NECESSITY

will appear when we think, 1, *Of what they are to be teachers*. They are to be teachers of the Bible—the *Word* of God. And what is the Bible? It is a transcript of the Divine Mind—the embodiment of the Divine conception of truth. Bible truths then are truths emanating from God himself, written by holy men of God, inspired by the Holy Ghost. The Sunday-school teacher, then, has to deal with no ordinary truth. It is infinite truth which he is expected to teach—truth which touches all things, all human relations, and all sciences. "It is, in fact, the greatest of all sciences, that which includes all the rest, the science of God and his truth." It is not an easy matter to master the Book in a sufficient degree to be a competent teacher of it. To be able to do this, the teacher should have a competent knowledge of this, his text-book. He needs such systematic training as can only be gained in the normal class. What would be thought of a man attempting to teach astronomy who had never studied the geography of the heavens? What would be thought of a man who would attempt to teach geology, and not be able even to name the strata of which the crust of the earth is composed? What would be thought of a man professing to teach the higher mathematics, who had never learned the multiplication table, the foundation of all mathematics? In short, he who would teach in any of the departments of science must himself be first taught. No less should he who would teach that higher science—the science of salvation—be first a learner. The normal class proposes to give such a knowledge. It takes the teacher to the Bible as into a mine of precious truths, and teaches him how to turn up its history, its biography, its geography, its antiquities, its types and prophecies, and find the precious gems lying hidden beneath them. It enables him to teach the Old Testament in the light of the New, and the

New as illustrated and exemplified by the Old. When he takes up the first verse of the Bible, "*In the beginning God created,*" it takes him at once to the first chapter of John, "*In the beginning was the Word.*" \* \* "*All things were made by him*"—and he sees in the very first verse of the Bible two members of that council whose deliberations culminated in the determination, "*Let us make man.*" As he looks at the scarlet line hound in Rahab's window, he sees a type of that scarlet line of redemption drawn all across the pages of the Bible, flashing out in bright red colors on Calvary, as well as an illustration of that *faith* without which it is impossible to please God. In this way he is shown that there is nothing in the Bible that is unimportant—that every jot and tittle has its meaning—and he is helped to find and bring out the meaning, and thereby instruct and save his scholars.

The *necessity* for these means of preparation will be seen when we consider, 2. *Whom they are to teach.* They are to teach children. And what is a child? Not merely a being capable of certain physical and mental developments, which represent so many dollars and cents in labor, or so many rounds of pleasure; but an immortal being, possessed of eternal capabilities for good or for evil. A being capable of setting in motion a series of influences which will be felt down to the remotest period of time. A being who at death enters upon a career of development circumscribed only by the limits of a limitless eternity. Yes, in the child we behold a being destined to wear a crown and bear a palm of victory, or writhe in eternal despair, when yonder sun has been blotted out, when yonder heavens have been rolled together as a scroll, and when time has been lost in the great ocean of eternity. To the Sunday-school teacher is entrusted in part the moulding of these immortal minds, and the shaping of these eternal destinies.

The great need of those under the Sunday-school teacher's care is salvation. They *are* in bondage under sin—they are *to be* brought into the liberty of the children of God. The truth as it is in Jesus is to be the means of their liberation. Jesus said, "*Ye shall know the truth, and the truth shall make you free.*" They are to be made "*wise unto salvation*" by means of Scripture truth. Knowledge, then, is the groundwork of this salvation. Therefore the teacher's lips, no less than the priest's, "*should keep knowledge.*" He needs it for the purpose of arresting the attention of the scholar. Boys and girls love knowledge. Whether in the day or Sunday-school, they want to find out something they never knew before. If you want to arrest and keep their attention you must be prepared, every time you meet them, to give them some new truth or a new phase of an old one. The most successful way of breaking up a class of bright, inquiring boys or girls, is to place over them a teacher who tells them he has not examined the lesson, or allows his teaching to show that he knows nothing about it. The Sunday-school teacher as he goes before his class on Sunday, ought to be able, so far as his theme is concerned, to teach as well as the public school teacher. If he is not, his scholars *will* contrast the Sunday teaching with that of the week day, and, in so far as it falls short, they lose confidence in their teacher. When their confidence is lost, all hope of leading his scholars to Christ is gone also.



But the work of conversion is not the only work of the Sunday-school teacher. A large part of this work is edification—to build up in Christian theory, and Christian experience, and Christian character and conduct. I know a teacher who for the last four years and a half has been preaching experimental religion to his scholars, who long since have made a profession of religion. His class does not need that. They want to be built up and led on. To do this he must be able to give the truth to them. He should be able rightly to divide the Word, so that each shall receive his due share in due time. The more truth he is enabled to find in the Bible, the more he has to give. He should be able to trace in God's Word, every lineament and characteristic of God's ideal Christian, and then to set this model before his class.

Of course all this presupposes that the teacher himself has not only a theoretical, but an experimental knowledge of the truth. By this means he has a "spiritual discernment" of the truths he is teaching. Says Dr. Vincent, "We need instruction in the Sunday-school to-day by hearts baptized by the Holy Ghost, through intellects that are filled with knowledge, and through tongues that master speech, so that our pupils may be instructed in the Word of God."

We are living in an age of skepticism. We have Tyndall with his prayer-gauge; Huxley with his insinuating delusions; Darwin, who wants us to believe that our great-grand-fathers were all monkeys; and Ingersoll, scattering his flippant blasphemies all around. In these times, thinking young Christians will sometimes have doubts, and the teacher needs Bible knowledge to confirm the faith of his pupils, and help them dispel their doubts. It is not enough to say to them, you ought not to think of these things; for they are thrust upon them, and if they think at all they *must* think of them. Now what they most need is Bible truth, with which to meet the objections of infidels, and thus silence the objector. Such Scripture weapons the teacher should be able to furnish to his scholars.

Then you are teachers in Lutheran Sunday-schools, and are expected to train candidates for membership in the Lutheran Church. It is then necessary to know something of the formulated doctrines of the Bible as taught by our Church. We, like all other bodies of Christians, *have* our distinctive doctrines, and we should be able at suitable times to teach them. We *are not* like everybody else, nor should we wish to be. We are Lutherans, and should let it be seen and known by our teaching. We have learned during this Convention of the relation of the Sunday-school work to Home and Foreign Missions, Church Extension and Education. The teacher should be taught these relations, and thus enabled to bring them forward and impress them upon the scholar's mind so as to thoroughly furnish him to become a *living, WORKING, GIVING* Lutheran Christian.

By the foregoing, I think, I have shown that it is necessary that every Sunday-school teacher have some preparatory training to fit him for his work. He needs it to *guide* him in the acquisition of that knowledge which is so necessary in his work. He needs it to give him practice in the actual work of teaching. He needs it in the study of specific lessons.

And now, 3, *Whence shall Sunday-school teachers obtain this training?*



1, *In the Teachers' Meeting.* There the best methods of teaching may be illustrated in connection with the following Sunday's lesson. There, too, some time may be spent in the study of general subjects on which the teachers need instruction. This will also give uniformity to the teaching in the school. Every school, therefore, to be efficient, should *have* a teachers' meeting. There may be objections—difficulties may be in the way of holding them—but in a work so important some means may and *can* be devised to overcome these difficulties.

But by whom shall this teachers' meeting be conducted? By the pastor. But many pastors say they have too many sermons and lectures to prepare to take upon them this additional work. If you have not the time—take the time. Better drop the week evening lecture, and put the teachers' meeting in its stead. That would be the best kind of a lecture—a lecture that would reach not only the few that attend, but the entire congregation of the young.

But this training is to be obtained, 2. *In the Normal Class.* In this let there be a general course of study laid out and pursued, such as has been prepared by the Presbyterians, the Methodists, the Baptists, the Sunday-school Union, and perhaps others. Let this course be made to accord with the Lutheran standard of faith.

To accomplish this, let the *church* take hold of the matter. Let her in her General Synod take measures to establish a Sunday-school Department, as some other churches have already done. Let her place at its head as Secretary a man, not a statue—a *live* man, not a corpse. Let him in connection with the Publication Board, or himself, prepare such a course, and let him hold a series of district Institutes or Assemblies, to which pastors and superintendents and teachers have easy access; and then let each Sunday-school see to it that they have a live superintendent, who will himself take the prescribed course of study, and prepare himself to give it to his teachers. Then let our General and District Synods place this subject side by side with Home and Foreign Missions, Church Extension and Education, and give it the attention its importance demands. Brother Hazard, of the *National Teacher*, says: "It is foreordained that the Church that cares the most for the children will be the successful church of the future." And if we want to occupy the numerical position among the denominations in the future we have in the past, we *must* look after the children. That we may have ministers fitted for the position of Sunday-school, as well as, Church pastors who will be able to train their Sunday-school teachers, place chairs of Normal Instruction in our Theological Seminaries, and make normal training a part of the Seminary curriculum. Endow these professorships, and place in them men of Sunday-school snap, and enthusiasm, and ability.

Let the church provide her Sunday-school teachers with these means of preparation to teach, and she will be prepared to take her place side by side with her sisters in the great work of conquering the world for Jesus.

Miss EMMA L. PARRY, of Cincinnati, O., to whom had also been assigned the discussion of the subject of "Teachers' Meetings and Normal Classes," was announced as unable to be present; but her essay was read as follows:

### The Normal Class.

We need more of the educational element in our Sunday-school work—more of that system of organization, management and instruction which has been approved, after years of careful deliberation and experiment, by the best educators in secular institutions. The greater, and still increasing efficiency of the Sunday-school work of the present day is largely due to the recognition and correspondent demonstration or application of this idea in the general management of our schools. The school of the Church belongs, without doubt, to the Educational world. There uniform law prevails, from the glittering Polar Bear to the gleaming Cross of the Southern seas, nor will the Sunday-school department seek to be absolved from that one pervading law; neither will it seek to lower the standard of requirements, established among the best institutions of learning, howsoever severe and exacting they may be. Far be it from us, holding the divine office of teaching divine truth, to seek other than a divine standard. Let us then rather be impelled by this thought to offer our plea for the highest requirements. In our institution of education—soul-education, training in spiritual and ethical truth—let us not hesitate to admit any measure that has been found a benefit in the secular school, that can readily adapt itself to our work. True, the new step may require us to strive still more earnestly; but if it points to a worthy result, let us not falter because the way is steep. Even now, it may be that our ideal seems beyond our reach, and at this new requirement it rises even among the snowy summits, and we shrink back, crying: “We have not wings, we cannot soar!” No, nor need we attain it by a single bound; we have feet and we can climb, by slow degrees, by more and more, and the outlook is worthy the toil and trial.

Passing over the methods to be applied in the management, let us consider some of the points with regard to the requirements of the teacher, professionally, and how they are to be met. We *know*, we hear it resounding from all sides, and in echoes multiplied in our hearts, of the responsibility of our position, and the necessity for those who wear the chaplet of worth to be worthy in spirit and character. Yet teaching requires something more than a willing heart in these days, when the children so quickly detect a delinquency in the teacher. The true spirit will naturally lead the teacher to seek the highest teaching ability. True, many a time, has the pure water of life been poured out from the crystal depths of a misshapen or marred vase, but few souls are thus divinely endowed, and we must mould and polish to make the vessel fit for the Master's use—shape a work of art, and let the beauty of the Lord rest upon a golden chalice, overflowing with the water of life. How only can this be done? By an education designed for the teacher as a teacher—as a Sunday-school teacher. This can only be secured by a special education with a view to the object to be attained—as a preparation for the peculiar work. In the institutions throughout the intellectual or educational world, this special education is the rule, and we are to hold ourselves strictly to the laws of that world of which we are a part. In every department, law, science, commerce, theology, teaching, a preparatory training for future work, is demanded. The Sunday-school asks the same, or should ask it, of her workmen—a special training.

The special education of a teacher is in two directions : first, in the subject to be taught ; second, in the methods of teaching. The subject we teach is Bible truth, so for the Sunday-school teacher there should be concentrated study of the Bible, and how to teach it. The study of the lesson weekly, however thorough it may be, is not enough for the true teacher ; there is a broad, extended realm of Bible truth, which we must enter and possess. There is much to learn about our subject of study—the Bible. We need to know all *about* it—its books, its authors, its inspiration, and the evidences of it, the external history of the book, its versions. We want to know all *in* it ; the history, biography, geography, chronology, doctrines. Here is much to learn.

We have difficulties in our class-work : difficulties in illustration, in questioning, in the preparation of the lesson plan, in reviews, with unruly children, and a host of other difficulties beset us. How can we be helped ? Here is much to learn. The urgent need in these two directions is evident. How can they be met ? We look to the secular system, and find it in the special training—in the scheme for professional work—the NORMAL CLASS.

This necessity was seen several years ago, and after extended debate and mature deliberation, a plan was resolved upon and the Normal Department of the Sunday-school resulted. As early as 1867, the movement was inaugurated under the auspices of the Sunday-school department of the M. E. Church in New York, and a similar department was then organized by the American Sunday-school Union, the Presbyterian and Baptist Churches. But the practical working and definite system of instruction was not secured until a few years had passed for the growth of the idea. In 1876, nine years later, the necessity for a prescribed course of lessons, to secure greater interest, uniformity, and efficiency, was evident. At the Chautauqua Assembly in '76, a committee was appointed to adopt a Lesson Course. On this committee ten different denominations were represented, Dr. Kuhns, of Canton, being the Lutheran representative. A basis of operation and plan of organization were reported, the result of which is the Chautauqua Normal System and Course of Sunday-school Normal Lessons. Its basis is broad and general, and may wisely be adopted by any church, society, union, or institution of learning. The course is so well known that it is scarcely necessary to describe it in detail.

It consists of forty lessons, divided into three grades : Preparatory, Junior, and Senior. Each lesson has two divisions : one, a consideration of Bible truth ; the other, a discussion in the theory and practice of teaching. Under the former division are outline lessons on the Bible, biography, manners and customs, and similar topics ; under the latter, are suggestive questions upon difficulties in teaching, the design being to introduce the subject to be discussed among the workers, who by comparison and conversation will be led to the best methods.

This is the course that has usually been adopted by classes in cities or individual churches. In the Presbyterian church, however, the idea has so grown, that they have been enabled lately to provide a distinct course of their own—The Westminster Normal Course. The last General Assembly at Saratoga (May, 1879), the approved course, and the formation of normal classes wherever

practicable was earnestly recommended. There is but a slight difference between the Chautauqua and Westminster Outline. Perhaps the idea will so grow and extend in our own loved Lutheran Zion that there will, in the future, be a demand for the Augsburg Course. Let us prepare the way for it, however, by the use of the first, the original course. It is very practical, comprehensive, and useful, embracing the very subjects needed by the teacher in his special work.

Do you not now clearly see the necessity, and its supply? What will it lead you to do? It is a simple matter, and easily put into working shape when once resolved upon. In the weekly teacher's meeting, after the study of the lesson for the ensuing Sunday, one outline lesson in the normal course can be taken up; and thus studied week by week the course will be finally completed, and, without doubt, the teachers are better prepared for work in the church school. If an individual church cannot sustain a normal class alone, several churches may unite, and, under a good leader, the course becomes very interesting and profitable, and grows in interest when the teachers freely compare, discuss and examine their plans and processes: hence comes power to teach. In some cities there is but one class, where all denominations agree to meet weekly to study. In other places, there is a normal class connected with the Sunday-school, and the outline lessons are studied during the lesson hour. This plan is not advisable, however, as the International Lessons are too important to be omitted. The best plan, probably, is to start a weekly union class, and urge all the teachers and young people to join in the study of the outline normal lessons. It is an easy matter to introduce when there is will and earnestness at work. In the little books—Chautauqua Course of Sunday-school Normal Lessons—there are full directions how to begin, and helpful suggestions about the conducting of such a class.

True, it requires effort, but the effort is all in the determination. It is a necessity, and should be cared for. There is much to do; we are crowded, yet few are working up to their utmost capacity, and there is still room to work up a matter so important, to so large a number, who will gladly welcome such an assistance as the normal class. Do not cry "too busy," that word that ever floats on the surface as the tossing buoy revealing the anchor conscience beneath. All ye earnest spirits, deeply longing for the highest, best work, help others to it by enabling them to acquire the highest preparation! All ye in power, who have striving, enthusiastic workers under you, extend to them your sympathetic hand, and help them by a wider knowledge to a greater ability! Rest not until you open to them this means of a special education for the Sunday-school teacher.

### The Blackboard.

The Convention having sung a part of the hymn, entitled "Forever with the Lord! Amen! So let it be;" took up the next theme, entitled, "Our Sunday-school Work Promoted by the Use of the Blackboard."

Before the remarks by the principal speakers, a large blackboard



had been placed on the pulpit platform, and a number of Augsburg *Lesson Books* distributed, the Convention singing during the while the hymn, "Growing Up for Jesus."

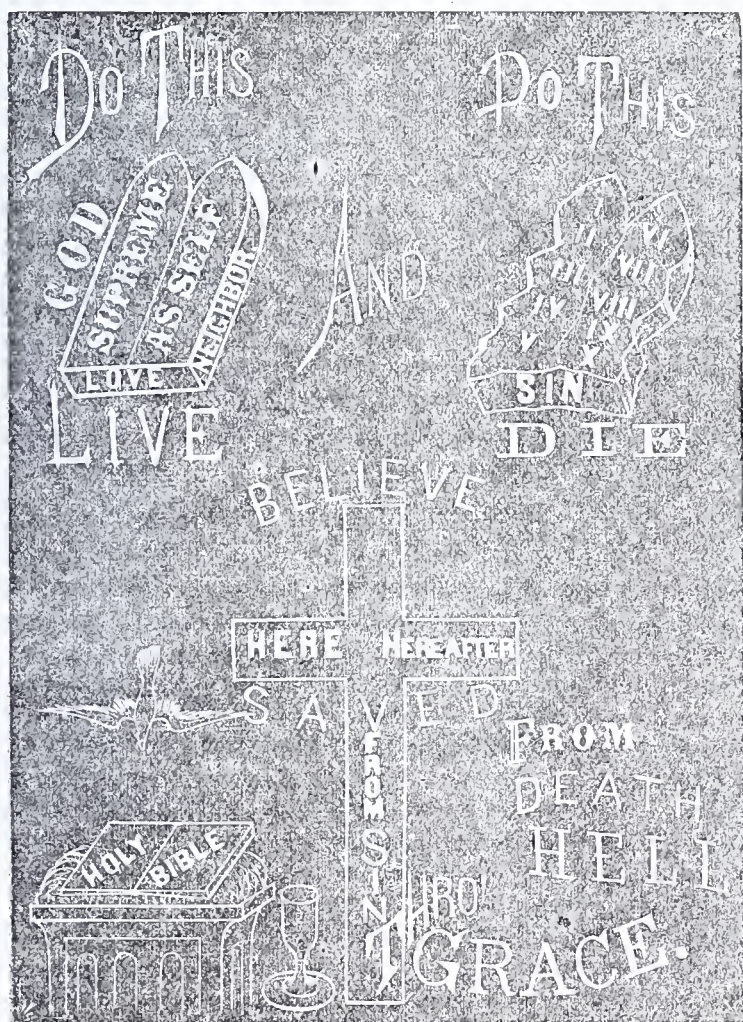
Rev. J. CROLL BAUM, of Trenton, N. J., was then introduced, and with crayon in hand addressed the Convention.

Mr. PRESIDENT: I had intended to make a few preliminary remarks on the subject of this style of teaching, as well as to lay down a few principles thereon; but I fear I will not have the time to go over much of the ground. I must content myself therefore with stating such introductory remarks as occur to me, without much regard to orderly arrangement of thought. In these preliminary remarks, allow me to consider the question committed to me negatively; and in the explanation of the design before you, I shall try to answer it directly as I understand it. Let us then first ask, how is our Sunday-school work *not* promoted by the use of the blackboard? We answer in a word, by its *abuse*, not by its *disuse* altogether, as some would have it. To be more specific, the Sunday-school work is not promoted by the use of the board when the latter is made a *main reliance*. The aid must not be elevated to the place of the object, the means to that of the end. Phillips Brooks, if I recall correctly, gives as a secret of the failure of men of talent in the ministry, a tendency to build their work upon matters of minor importance, such as their executive ability and their peculiar methods, rather than the simple and faithful preaching and teaching of God's truth. A reliance upon methods and machinery, rather than upon the truth and the God these are intended to reveal, is moral confusion and failure.

You do not run an engine only to look at and admire it—to see how well it goes; but to have it make the *work* go. Machinery that is more ornamental in itself than useful in its operation, is not what the master workman wants. So with the blackboard. It is useful only as an aid to successful teaching—not a *necessity* to success in teaching in the Sunday-school. Be more concerned to have good teaching for each class in your school than one good blackboardist for the whole school. I have heard of a school heralding as its main recommendation its fine blackboard designs. A really strong school can not be built up on a side issue like this. If it be recommended by its blackboard lessons, rather than its regular class instructions, it is in a weakly state. Again, the blackboard is misused when it fails to illustrate truth. To teach, you must first make plain. If the blackboard is to teach truth, it must do so by a simple and clear design, that does not itself need to be explained. A board too elaborately illustrated, is either only a meaningless though pretty picture that conveys nothing, or else an intricate puzzle that conveys too much. A sermon does not want too much skeleton, too many points, or it will not convey a clear and lasting impression—neither does a blackboard illustration want much design, or the same result follows. The plainer the design, the less explaining will be required. Don't try to enforce your design so much—the longer you talk about a thing that continually needs explanation, in order to be understood, the worse it is. If your design uncovers truth, that will en-



force itself. You can't add anything to God's truth. I would only need to *uncover* a masked battery to this audience, and show the burning fuse, when these seats would all be cleared in short order. The battery would enforce itself—I have only to fully reveal it. An illustration that does not illustrate, and that needs itself to be illustrated, is a failure. A third mistake is made by those who think that every lesson must be made the subject of a design on the board. It is not every lesson that admits of a design. Don't try to make one where you can't find one. A forced illustration is a failure. Another observation: No one ought to draw a design who has no skill as a draughtsman; otherwise he will merely excite ridicule, like the man who painted a sign over a blacksmith shop, and then had to letter underneath it, "This is a horse." With these few and hastily expressed preparatory remarks, I am ready to proceed to the explanation of the design before you.



If the blackboard is to illustrate, you want to use it to explain the more difficult things—the things hard to be understood—and the subjects sometimes called the “dry things” of the Word. Among the hard things and the dark things of the Bible is often classed the subject of the mutual relationship of the law and the gospel. You want to make these things clear to your scholars. I have chosen for to-day the subject: “How we cannot be justified by the law, but how being justified by faith we have peace with God;” in other words, the Plan of Redemption. In the table before you (indicating) you see two things commanded you of God, which, if you do, will assure to you eternal life. They comprise the law of God, which law, perfectly obeyed, will assure salvation. “Do this and live.” Do what? Keep this law, I answer. Now comes the opportunity to show the children what the law *means*. They are often confused by the term; they want to know what the law is. Tell them that in a word, it is what God commands. All that He commands them to do is summarized in this table (indicating). You see it is to love God supremely and your neighbor as yourself. That is the way Jesus the Son of God explained it, for “Love is the fulfilling of the law.” Now who has *ever* kept the law, and where is any one who *can* keep it? Have you loved God all your life with all you heart, and mind, and strength? Do you love your fellow man just as really and as fully as you love yourself? You have none of you the power to do it, and none of you have ever done it. This is the *law* for righteousness. That is, if you want to be accounted a righteous man for what you have done and what you are, you must do and must have always done what the table (indicating) says is the keeping of the law. Now glance at the other table. See how it is broken. The blow that broke it is shown by the mark left on the bottom there (indicating).

It was sin. But what is sin? Let the Bible tell you—“Sin is the *violation* of the law.” That is, if you have not loved God supremely and your neighbor as yourself, you have not *kept* the law—you have broken the commandment—you have “sinned, and come short of the glory of God.” Now, if you have *ever* sinned, or if you have committed *one* sin, you are as guilty as though you had broken *all* the law. I once heard a boy say, “If I tell a lie, I do not think it fair to be looked upon as though I had committed a murder.” Men often say, “I don’t see why, if you break one of God’s commandments, you are as guilty as if you had broken them *all*.” Let me try and show you why. The law says (indicating) love God supremely. That is above everything; *perfectly*. Now, if you don’t love God enough to keep from blaspheming his name, you don’t love him perfectly, and you have broken the law. You have the imperfect *disposition* towards God that could lead you to break every one of his commandments. If you don’t love your neighbor enough to keep from lying about him, you certainly don’t love him as you do yourself. You don’t like to be lied about. Now, the law says perfect love—and if you violate any one of the commandments, your loving obedience is imperfect.

If you loved God supremely, your neighbor as yourself, you would never break a single command; as you don’t thus perfectly love, you have broken the sum and substance of all the commandments. When you break a link

out of a chain, the whole of it falls apart. I have noticed little children at play with their little building blocks. They would pile them up very carefully. Then one of them would say, "Now, Mr. Baum, see!" and then pulling out a little block at the bottom, the whole pyramid would fall. So with the law; if you violate one point, you violate it all. If you do not love God enough to do *everything* he commands, you do not love him supremely, and by violating any of God's laws you are condemned.

"Do this and live." Nobody has been able to do it. Your sins have murdered the life of your soul, for God says, "The soul that sinneth, it shall die." But suppose you could do everything commanded, and you could keep right on doing as God requires from this day. If you have done the reverse at any time, you cannot live. If you have violated the law at any time, you shall die. If you have *ever* sinned, it must be punished. Your present obedience could not atone for your past disobedience. If you have *always* done everything as God commanded; *never* made use of a lie; *never* done aught against any of the commandments of God, but have always honored His law, then the penalty is not for you, and *only* then.

Now I illustrate the fact that we are *born* without the power to keep God's law perfectly. Go into a nursery of little children, and one cannot take a plaything from another, but you will hear the offended one go—"Ya-a-a-a!" (imitating the crying of a child so naturally as to produce great laughter), and before it can talk the child will show this disposition to sin from infancy up. It shows bad temper before it can talk. Selfishness and pride and sin all crop out even in the babies. Ask a man what human nature teaches you when you strike him, and unless you are bigger than he, he will answer by a return blow.

When Jesus tries to teach men to be loving towards enemies, and forgiving, and tender, and meek, and mild, men say that "goes against grain," showing that the *grain* is set wrong—that the nature and disposition of men is not godly. We are all, then, naturally the servants of sin. We were born so. We can't do right, and can't be saved, without being and doing what God commands. "Therefore, by the deeds of the law shall no man be justified." How then *are* we to be saved? The Bible tells us how. "As in Adam all *die*, so in *Christ* shall all be made alive." We have no power to live in obedience to God's commands, because our *natures*, inherited from Adam, are *wrong*. Jesus came a man, and in our stead lived a perfect life and kept all the law. No man had ever yet done that. The man Christ Jesus was the only man who could challenge the world with: "Which of you convinceth me of sin?" Now He became our representative as Adam once was, and by Him are we "born again" into the power to do God's will which Adam lost to us, making us to be born in sin. Jesus was God as well as man, and brought down to human nature the help and the power of God. Then, again, as Jesus was the representative man, He had to die for the sins that man had done. He did no sin, but *we* all sinned, and as he stood in our stead he had to die the "just for the unjust." But, being God, he rose again and lives forever, so that we need not die for our sins, but may live forever, because He, our representative, lives. Then He *saves* us. Here in this world, by help of



the Holy Spirit and the means of grace, He saves from sin ; His holiness God calls ours, and more than that He gives us a new heart to help us become like Jesus, so that now we can keep God's commands through grace or God's help. Jesus again saves us hereafter from eternal death and hell, and this is why we glory in the cross. To have Him to be your Saviour and my Saviour, we must believe on Him and trust in Him—that is faith.

The law was given then to teach us that we are sinners, what we *cannot* do to be saved. It is our "schoolmaster to bring us to Christ." A school teacher has first to show us that we know nothing before he can teach us anything. And so the law shows us our sin and leads us to be sorry for it, and to repent and turn to Jesus to help us when we cannot help ourselves.

This is my way of presenting this truth. I was invited to speak upon the theme of Blackboard Instruction in the Sunday-school, and in answer to that invitation I have given you this Blackboard Exercise. (Applause.)

### Blackboard Flowers.

Mr. J. C. STOCK, of Carlisle, Pa., was the next speaker introduced to the Convention, on the theme of blackboard and object teaching. A large vase of beautiful flowers had been drawn on the board in crayon, (Mr. Stock said by Mr. C. F. Lindig, of Lewisburg, Pa.,) which Mr. Stock proceeded to speak upon in a strain that was quite amusing as well as interesting, and that was exceedingly ingenious in its applications. It was given also as a specimen of his method of using the blackboard in the Sunday-school.

The PRESIDENT announced that there were not speakers present on the other subjects on the programme for the afternoon,—that Prof. IDE, of Staunton, Va., had not yet arrived, neither was the brother present to whom had been assigned the subject of Infant-schools.

### Helps to Blackboard Illustration.

The PRESIDENT then introduced to the Convention Mr. GEORGE F. STINGER, of Philadelphia, Pa., who stated that he was a Sunday-school worker and knew the value of blackboard exercises. There are a great many who would like to have a blackboard in their schools, but because they have not the time to design and draw in addition to their other duties, they cannot use it. If they could only design, and then if they could only trace out their designs from their minds, they could and would do this kind of work. But having no designs ready, and having no party to put them on the board, nothing of the kind is found in the school. Yet, brethren, this seems to me a great mistake. No school is complete, unless it has a blackboard in use as a part of the paraphernalia. You may

paint your words and use eloquent figures of speech; but if you put something on the board that will strike the eye and the heart, the impression will be more lasting. I can remember, and so can you, the pictures of early childhood, and of other days gone by.

The speaker then stated how gratified he had been with the proceedings of the Convention. This was the first time he had taken part in a Lutheran meeting. The words of the brethren had gone to his heart. The system, the order, and the general co operation, and the desire for saving souls manifested, he had very much admired. That which he had learned in his childhood in an independent church, justification by faith alone, he saw this church held as the dearest article of their faith. "I love you from this time, let me go where I may. I shall love the Lutheran cause more, and feel the importance of your work more, for spending these days in this Convention; days which have been among my best days; for you have illustrated to me what I little knew before."

The President announced that the brother who had just spoken was present as the representative of Springer's transfer designs for the blackboard, all about which could be learned from the gentleman who had spoken in the lecture room, or from brother Henry S. Boner, Superintendent of the Lutheran Publication House, No. 42 North Ninth street, Philadelphia.

### Vice Presidents.

The nominating committee of the Convention stated through Dr. Kemp, of Baltimore, that they could not make a full report of Vice Presidents of the Convention, because they had no list of the Synods. He was authorized by the committee to move that the President of this Convention be authorized to appoint Vice Presidents for the different Synods at his leisure. The motion was seconded and agreed to.

### Resolutions on Missions and Conventions.

The Executive Committee reported favorably resolutions as follows :

#### I. MISSIONS.

1. *Resolved*, That whereas one Sunday in each quarter has been left vacant by the International Executive Committee, we recommend that this Sunday be devoted to Missions.

2. *Resolved*, That we recommend to schools purchasing libraries, not to forget Mission literature, especially the works by our children's missionary, Rev. A. D. Rowe, and the Life of the Rev. Morris Officer.



3. *Resolved*, That as we understand the Boards of Home and Foreign Missions contemplate the publishing of a Mission journal, we would respectfully express the hope that this project may be speedily carried into execution, and recommend to our schools to assist in the circulation of the same.

4. *Resolved*, That we recommend our schools to take up some special object towards which to direct their contributions, and especially recommend all our schools to co-operate in the work of the Children's Missionary Society.

5. *Resolved*, That the energy of our Sunday-school workers should not be wasted in Union schools to the detriment of our own.

The foregoing resolutions were adopted.

## II. SYNODICAL AND NATIONAL CONVENTIONS.

1. *Resolved*, That hereafter a National Convention be held every three years, at such time and place as the Executive Committee shall select.

2. *Resolved*, That a committee of three be appointed to draft a Constitution, this committee to report at the next Convention.

3. WHEREAS, The reports of the Synodical Conventions have been favorable; be it, therefore,

*Resolved*, That we respectfully request District Synods either to hold Sunday-school Conventions in connection with their meetings, or to devote at least one day of the regular session to Sunday-schools.

The question being on the adoption of the foregoing relative to Synodical and National Conventions,

MR. CHARLES A. SCHIEREN, of Brooklyn, N. Y., thought the Convention should consider very seriously the subject of a National Convention. He hoped it would be discussed so that all could vote intelligently.

The PRESIDENT asked whether it was the wish of the Convention to proceed to the discussion of the subject.

Rev. Dr. FINK, of Johnstown, Pa., did not desire to discuss this; the Convention hadn't time to discuss it. With the little time left for the subject, the Convention would not accomplish anything better than the adoption of what is contemplated, a Convention three years from this time.

Rev. H. C. HOLLOWAY, of Newville, Pa., did not think we came here to see how *fast* we could do business, but how *well*.

Mr. SCHIEREN held that many people thought this Sunday-school Convention is the proper place to transact this work, and he thought the Convention ought to take up the subject. At the General Synod every Synod in the United States would have a representative; consequently everything that the General Synod would do in this direction would have the force and authority of the General Synod in the different Synods and the different Lutheran congrega-

tions of the United States. It is well known to all here that we do not represent the Lutheran church in a strictly national capacity. While it is called a National Convention, it must be acknowledged that a very small representation is here. Many of our best Sunday-schools have not been represented, as those in Michigan, Illinois, and Kansas. It did not seem to him proper for a local convention to transact the business of the whole Lutheran church on this subject. It were better for such a body as the General Synod of the the United States to decide in regard to this important question ; for then the representation would come from all the Synods, and more satisfaction would be given to the church in general.

Mr. JAMES H. EMMINGER, of Mansfield, Ohio, believed it would be better to hold the Convention on alternate years with the General Synod. He moved that the Convention take up the first resolution of the three, that relating to meeting every three years. The motion was seconded.

Rev. W. W. CRILEY, of Lewisburg, Pa., moved that this subject be referred to the next General Synod. He thought it would give time to mature our thoughts on this subject, and bring this Convention somewhat in connection with the general body.

Mr EMMINGER did not see why the matter should be deferred.

Rev. Mr. CRILEY thought the Executive Committee could help out of this difficulty.

Rev. A. S. HARTMAN, of Chambersburg, Pa., thought it was not in order to refer this to the General Synod ; that it had nothing to do with this.

Rev. Dr. SWARTZ, of Harrisburg, Pa., thought the Convention ought to place itself in a position as being under the sanction of the General Synod in this matter. An organization of this kind should be under the influence and sanction of the highest American organization of the Church.

The PRESIDENT. The General Synod really and virtually recommended the Sunday-school workers of this land to do this thing. At the last meeting of that body, when the Sunday-school report was to be made (and my co-workers will bear me out in this), the brethren seemed to be so busy with other things, that we could scarcely get enough time to read our report.

Dr. SWARTZ. Very evidently we are not prepared to enter upon any discussion. We haven't time here to think or to speak, with the time fixed for adjournment so near at hand.

On motion of Mr. ALEXANDER GEBHART, of Ohio, the amendment was laid on the table.

Mr. EMMINGER then moved to insert so that the Convention would meet on alternate years with the General Synod. The amendment was laid on the table.

The resolution was then agreed to, as follows :

*Resolved*, That a National Convention be held three years from now, at such time and place as the Executive Committee shall select.

The second resolution was then adopted, as follows :

*Resolved*, That a committee of three be appointed to draft a Constitution, this committee to report at the next Convention.

### Synodical Sunday-Schools.

The next preamble and resolution were read, as follows :

WHEREAS, The reports of the Synodical Convention have been favorable ; be it therefore

*Resolved*, That we respectfully request district synods either to hold Sunday-school Conventions in connection with their meetings, or to devote at least one day of the regular session to Sunday-schools.

MR. EMMINGER, of Ohio, thought this resolution ought to be amended. It was not right to expect a people to entertain a Sunday School Convention and a Synodical gathering in connection with each other. Accommodations could not be found.

MR. ALEXANDER GEBHART, of Ohio, said their experience had been different. Then there was a better representation of clerical and lay members, and of ladies, by holding the two at or about the same time. They had never had so much interest, as by holding the Sunday-school meeting in connection with the Synodical gathering. We want to have our ministers as much interested in our Sunday-school work as we can, and if we are to have their co-operation we must go where they do. We cannot expect to have the presence of the ministerial brethren, unless we hold our Sunday-school convention of the Synod at about the same time and at the same place the Synod meets.

Rev. W. E. FISCHER, of Center Hall, Pa., thought our experience in the East was entirely different. It seemed to him it would not work. Another objection to holding them together was, you do not have the same interest and same time as when you have them held separately. He was not in favor of the amendment.

Rev. JOHN TOMLINSON, of Pennsylvania, thought the Convention could be held so as not to interfere with the Synod.

Rev. J. A. CLUTZ, of Maryland, moved to amend the resolution so as to read as follows :

*Resolved*, That we respectfully request the District Synods either to hold Sunday school Conventions in connection with their Synodical meetings, or at such other time as may be convenient.

The amendment was agreed to, and the resolution passed as moved by Rev. Mr. CLUTZ.

### Sunday-school Literature.

The following resolutions were also reported from the Executive Committee, and, after some suggestions and explanations, adopted as read, as follows :

1. *Resolved*, That our Lutheran Board of Publication and the editors of our Church papers deserve the encouragement and united support of all Lutheran Sunday-school workers, for the gratifying advance in the quantity and quality of our Sunday-school Literature, and we recommend all Lutheran Sunday-schools to use their publications and encourage them in every possible way.

2. *Resolved*, That this Convention suggest to the consideration of the Board of Publication, the propriety of publishing an illustrated infant Sunday-school paper.

3. *Resolved*, That we gratefully accept the first proposition of Mr. Henry S. Boner, Superintendent of the Lutheran Publication Society, namely to publish the proceedings of the Convention, and sell them at 25 cents per copy, and that persons desiring to have them bound for better preservation be left to make special arrangements with the publishers.

### Editing Proceedings.

Rev. Mr. HARTMAN, of Chambersburg, moved that President Barnitz, Dr. Ehrenfeld, and Henry S. Boner, Esq., be the committee to edit the report of the proceedings of the Convention as received from the hands of the stenographer. Agreed to.

The Executive Committee also reported a series of resolutions of thanks, which were read and unanimously adopted. It was recommended that they be read at the evening session and so agreed. (For resolutions, see proceedings of this evening's session.)

### Finances.

The Executive Committee recommended the payment of the following bills :

Expenses of Executive Committee.....	\$44 47
Printing (Praise Service).....	3 00
Stenographer.....	33 48
Sexton.....	5 00
	<hr/>
	\$85 95

The payment of the foregoing by the President was ordered.

The Executive Committee also reported that \$100 were yet necessary to defray the expenses of the Convention. It was agreed that the amount be raised at the evening session.

The President then pronounced the benediction, and the Convention stood adjourned till evening.

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### THIRD DAY—EVENING SESSION.

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THURSDAY, Nov. 6, 1879.

The Convention re-assembled in closing session, and there was an overflowing house. Rev. BARNITZ (the President) in the chair, the exercises were opened by the congregation singing with soul-stirring effect, "All hail the power of Jesus' name," etc. Prayer was offered by Rev. D. L. RYDER, of Hollidaysburg, Pa.

#### Reports of the Convention.

The PRESIDENT: It has been suggested by one of the best workers of the West that before we proceed to the regular order of the evening—which we trust will be the best of the feast—that delegates and others desiring copies of the report of this Convention announce the number they would like to have. If it is the wish of the Convention, the Chair thinks that in fifteen minutes this can be ascertained.

Mr. ALEXANDER GEBHART, of Ohio: I think this is the best time, and I move that we spend 10 or 15 minutes in endeavoring to ascertain the number of copies of the report we will take after it has been published by the Lutheran Publication Society.

The motion was agreed to, and in a very short time over 700 copies had been ordered.

The choir then rendered in its usually masterly style, a piece entitled "Hark! the Song of Jubilee."

#### Sunday-school Music.

The PRESIDENT: Prof. C. Louis Idé—one of the Lutheran brethren of Staunton, Va., who was on the programme for this afternoon on the subject of Music, has reached us. As he has come a long distance, I think we can well afford to hear him on the subject as-



signed. We will hear Prof. Idé now, and then go on with the particular exercises of the evening, which will be of a farewell nature.

Prof. IDÉ then addressed the Convention as follows :

Nature, through all her depths, is full of music—varied in its tones and rich in its melody. There is a music in the stillness of the twilight hour, in the voices of the balmy breeze, in the bubbling of the inland fountain, and the thunderings of the cataract. There is music in the glad symphonies of the joyous songsters in the grove beneath, and in the mutterings of the pealing thunder above; in heaven, on earth; in the outspread skies and the invisible air; in the deepest cells of the passion-stirred heart and the inanimate depths of the material world; in the dim rays of earth and the beams of those celestial lights which gem the high firmament; in the tones of woman's voice here below and the devotions of the pure spirits in a better land; in all, through all, and over all, and forever vibrating, the rich music of universal harmony and the deep tones of undying melody. It is the air of earth, it is the atmosphere of heaven. The unbounded universe is one sleepless lyre, whose chords of love, and purity, and peace, are fanned into a dreamy and mystic melody by the breath of the invisible God.

Man, distinguished from the inferior parts of creation by the divine gift of reason, exhibits no greater evidence of the faculty than by the seeds of science, which the Creator has implanted in his nature, and the power which he possesses to cultivate and bring them to perfection; but of all the various arts and sciences which he is qualified to prosecute, no one appears more congenial to, no one more intimately interwoven with, his constitution, than music. Luther has said, "Music is one of the best arts; its tones give life to the text; it expels melancholy. Music is the best solace for a sad and sorrowful mind; by it the heart is refreshed and settled again in peace."

Vocal music, indeed, seems to have been co-eval with human nature itself. It is more than probable that he who first tuned his voice to song, little thought of the marvels in music, nor dreamed to what perfection the rules of sound would one day be brought. He used the power which God had given him, nor stopped to inquire into the nature or construction of the tones which he almost involuntarily produced, and which lightened his labor while they made glad his heart.

Music is the finest expression of life, from its lowest actual to its highest ideal phases. It is the most central, universal mode of utterance art can attain; it is vague, because the thoughts and feelings it aims to express partake of the infinite. It represents nothing with the graphic outline of the pencil, because it strives to paint what no outline can take in; it seems like the soul's effort to speak its mother-tongue in a strange land, a yearning for a completer fulfillment of its destiny.

Of all the agencies for the welfare of the human race, music is second only to the religion of our Lord Jesus Christ. Music has been the handmaid of civilization in all ages; it has soothed the wounded and stricken heart; it has en-

couraged the weak and the hesitating, and it has an influence over us for good or for evil, perhaps, beyond our calculation or conception.

Then blame me not if I prize this gift of music so highly. I can afford to pity that man who considers music a mere luxury that his sons may easily dispense with, or who considers it a fashionable trick for his daughters to catch the admiration of the world. Yes! I can afford to more than pity that minister of the gospel who gives out a hymn, allows the choir to sing it, and never opens his own lips until they come to the Doxology. All honor to the choir; they use the power God has given them in rendering praises to His name; but is it a wonder, when the minister does all the praying and the choir all the singing in the church, that the congregation go to sleep?

I tell you, my friends, let your children study music; and if your sons have neither the soul nor the brain for it, then let them study arithmetic in some banking institution, or geography in some post-office.

Every man has his own peculiar ideas of enjoyment, either for this world or the next; but for me, I do not wish any greater enjoyment, should I by the grace of God be permitted to enter heaven, than, next to beholding the face of my Redeemer, to *sing* praises to Him forever, through eternity.

If, then, music is so much a part of our nature; if its influence over us is so great, should we not cultivate that power in our children? And can we doubt that the cause of the Sunday school can be promoted by it?

Here we must separate words and tunes. I say words, for poetry there is none, alas! too often, in our so-called Sunday-school hymns; nor do I consider anything a sacred hymn that has not special reference in it to one of the three persons of the Trinity, no matter how beautiful the sentiment, or how fine the rhythm may be. On the other hand, the rhyme is often so barbarous that it seems like making a farce of a sacred subject. Many leaders, again, make a great mistake in selecting hymns that find no sympathizing chord in a child's heart. *Love* is the strongest chord to bind a child to you, and so are all hymns of love liked most by children; they will sing them most readily, and through them they will learn to love the Saviour most speedily. It has grieved and pained me, sometimes, to see the lips of the little ones closed, because the leader selected a hymn—perhaps on judgment, or the depravity of human nature, or any other subject a child could not understand, and therefore could not be interested in—and then the leader flew into a passion, and scolded the children, because they would not sing when he had made a mistake. Put such a man in a place where he can do no harm to your Sunday-school, but never let him attempt to teach children to sing. Luther has said: "Children experience no terror of death or hell; they have only pure thoughts and pleasant ideas. They believe, in the simplest way, without doubting, that God is gracious." What great wrong then does that man inflict upon your children, who would rather drive or frighten them into the Church of Jesus Christ, in order to escape the wrath of an angry God, than draw them towards a loving Saviour by the tenderest but sure chords of affection. Is there a father here among you who would not instantly discharge a nurse whom he found continually frightening his little child into obedience? Would you not rather that she should try the soft power of

persuasion, or the strong hold of affection? Yet, how many fathers are there in this land that show no concern in the more weighty matters of the education of their little ones? How many fathers are there whose faces are never seen in the Sunday-school, or if seen at all they come at the eleventh hour! I have many times seen the mother of a family, who had to attend to her household duties herself, dress her children, prepare herself for Sunday-school, and be there regularly and punctually; and I have seen her husband, who had nothing to do on Sunday morning, come into Sunday-school when the exercises were, perhaps, half over and look around, as if to say: "Why did you not wait till I came?"

I beseech you, fathers; I beseech you, leaders; I beseech you, superintendents; and I beseech you pastors of the churches, to see to it, that your children do not sing the trashy abominations so prevalent in our day; but give them pure hymns of devotion, of love, of thankfulness, and a pure and simple desire for holiness; and then their hearts will be glad, and their lips will be opened in singing praises to their God and their Redeemer.

But, if the words are sometimes objectionable, how much worse is it when we look at the tunes to which they are to be sung. Right here, permit me to say that I utterly abhor the sentiment that "the devil ought not to have all the good tunes to himself." I say, let the devil have his own tunes, and let the church have her own. Whenever you can carry your treasures for safe-keeping to a den of thieves; whenever you can visit the haunts of iniquity for moral edification; whenever you can send your children to gambling hells and drinking saloons for religious instruction; whenever you can honor God's holy name by blaspheming it; whenever you can honor the Son by rejecting His proffers of mercy; whenever you can honor the Holy Ghost by turning a deaf ear to all His entreaties; whenever you can do these things and do RIGHT, then and not till then can you praise Almighty God by singing the tunes in service of the devil. There always have been and there are now devout men living, skilled in music, who can and who will furnish us with sacred music. Then why ransack third or fourth class French comic operas in order to get new tunes for our Sunday-schools? These new tunes and new singing books are coming like a flood over the land. Every man that can sing a scale or teach a few tunes by rote wants to see his name in print, and writes a book; and the publisher from whom that man buys his music wants to retain his custom, and publishes that book; and that publisher, in order to get his money back, will cheat you and your children with that same book. That is about all that there is in half the books that I know of. I tell you, friends of the Sunday-school, set your faces against this flood, stem this current of trivialities and nonsensical trash, or else you will smother or uproot the seeds that are sown in your children's hearts by the few good hymns in our Sunday-school. "Hold the Fort," or "Pull for the Shore, Sailor," may take hold of some people for a while, like every other freak or folly of fashion will; but you cannot make sacred music out of them, for the simple reason that there never was anything sacred in them. You may force them upon your children for awhile, but they will never take firm root in their hearts' affections. It is the old story of whipping the horse to water.

But, if you have a good hymn with a graceful, flowing melody, and the simplest, purest harmony, then you have a model Sunday-school hymn. Let the rhythm of the words and music be in unison; above all, let them be bright and fresh, and you will have no trouble about the children singing them.

Now, suppose you have a good hymn, set to appropriate music, there yet remains an important part to be done, viz.: the teaching of it to the children. There may be and probably there are, in every Sunday-school, persons who can read music, but you must necessarily have many who cannot, and these must be taught by rote. This requires much patience and great tact in the leader. He must correct all mistakes, and yet do it so gently that all may be incited to greater effort to sing right, and not be repressed either through harshness of language or roughness of manner. Teach those who cannot read the words first, line by line, then let them sing one verse until they know it. Never give up a hymn you have begun, unless you find that you have made a mistake in the selection. If all cannot sing the words, you will have nothing but confusion as the result of your labors, which an incident, that occurred in our own Sunday-school, will illustrate. A former pastor of our church brought a little colored boy, the son of his cook, to Sunday-school. Among the hymns which we sung was one where the word "Hosannah" is repeated several times in the chorus. Our youthful colored citizen seemed to enjoy the singing; his face beamed with joy, and he not only beat the time with his arms, but he also kicked it with his feet. On being asked at home what he had been doing in Sunday-school, he said he had sung "Old Satan," and it was only by portions of the tune that he had remembered, that it was found that he had sung "Old Satan" when the school sang "Hosannah." Another important point is to have the whole school start on the first word; don't allow them to "drop in" one after another. If they do, stop the singing, call their attention to the mistake, and it will not be long before you establish that precision which is the soul of music. I must once more insist on the leader not choosing such hymns as children on account of their youth cannot sing. In proportion as a child's breathing is faster than an adult's, so must the notes in children's songs and hymns be shorter than in those for grown people. The latter may sing short or long notes, but a child cannot long sustain a sound. I remember a good lady who attempted to teach her child to sing "Old Hundred." The child's aunt taught it "Won't you come into my parlor, said the spider to the fly?" The aunt succeeded, the mother failed. That mother told me that she wept over the depraved inclination of her child's heart, and prayed to God to change it. Poor woman! she was at fault; the child's heart had nothing to do with it.

One more point, "Learn all that you can, and never forget anything you have learned."

These are my views about Sunday-school music; such as they are and for what they are worth, I submit them to this Convention.

The PRESIDENT: I am sure we are all glad to have heard this address this evening, as has been indicated by the frequent applause.



We are sorry that the brother could not have been with us through all the sessions of the Convention.

### Expenses of the Convention.

The Convention having sung a part of the hymn, commencing, "Oh, could I speak the matchless worth," Rev. W. H. STECK, of Ardmore, Pa., offered prayer. After prayer, a collection was lifted to defray expenses of the Convention, \$100 having been asked for and secured in a few moments' time. Before the raising of the money, President Barnitz made the following appeal :

"The Executive Committee ask for \$100 to defray the expenses of this Convention, and they appeal to those of us who came from a distance, and especially to our school friends, and our friends who may be gathered here by the blessing of God, that you will all respond to this request. I know sometimes we are frequently called upon until we feel ourselves unable to give more, and feel also that we are making too much of a sacrifice.

"A few days ago I was asked to go and see a sick child. I hastened to the house, and I found a darling little girl eight years of age, just about like some of us have, and she was lying upon a mattress or sack, and near the mattress was an old, broken chair, upon which was a worn-out tin bucket from which was given to that little one water at the hands of the wretched, destitute mother. As I go round to scenes like that and go back to my home, I feel I have done nothing for my Master in comparison with what he has done for me ; and when I look at the comforts I receive in comparison with what He has given others, and yet that those others are my fellow-creatures and brethren, I feel how little I do. I think it is only necessary to make this appeal ; for we know the Executive Committee is composed of sterling men, and do not ask for what is not required. They think it may not exceed \$100, and they say that the expenses of carrying on this Convention are less than they know of in the history of conventions."

While the collection was being lifted, the choir sang a voluntary entitled, "Come, let us sing unto the Lord."

### Resolutions of Thanks.

The resolutions of thanks passed at the afternoon session of the Convention, as reported by the Executive Committee, were read by Mr. CHARLES A. SCHIEREN, of Brooklyn, N. Y., as follows :



*Resolved*, That the hearty thanks of this Convention are eminently due, and are hereby gratefully tendered, to the *pastor* and *members* of this church, and to the citizens of Lewistown, Pa., for their kind and generous hospitality.

*Resolved*, That we gratefully record the courtesy of the various railroad companies in furnishing reduced rates of fare to the delegates to this Convention, and especially tender our thanks to Mr. George R. Frysinger for his labors in securing these courtesies. ~

*Resolved*, That we gratefully express our obligations to the Board of the Lutheran Publication Society and its Superintendent, Henry S. Boner, for furnishing programmes and music gratuitously to the Convention.

*Resolved*, That we cordially thank the choir of this church, which has so kindly and successfully conducted the musical exercises of the Convention.

*Resolved*, That we have derived both pleasure and profit from the Sunday-school Bazaar opened by Mr. Henry S. Boner, Superintendent of the Lutheran Publication Society.

*Resolved*, That we return our cordial thanks to the retiring Executive Committee, and especially to the Chairman of that committee, Rev. S. B. Barnitz, to whose fidelity and zeal the success of this Convention is largely due.

### Christian Love and Sympathy.

The theme of the evening was then taken up, entitled, "Our Lutheran Sunday-school Work Promoted by Christian Love and Sympathy," Rev. JOEL SWARTZ, D. D., of Harrisburg, Pa., being introduced as the first speaker, said :

MR. PRESIDENT AND BRETHREN : My obliging host invited me this morning to accompany him to one of the furnaces, of which he is a proprietor, on the suburbs of your town ; an invitation that I gladly accepted. During the visit he patiently, and in a very simple and intelligible manner, explained the machinery connected with the furnace, all of which was to me very new and interesting. He showed me the various kinds of material employed in making iron, and at last took me to the top where they put into the stack of the furnace, the mass of heterogeneous material which is employed to make that product. All was remarkably curious and well adapted to the perfection of the work, yet there was another thing that was not visible externally, upon which the success of the whole operation depended. That was exhibited last, in the very depths of the establishment. It was the intense glow and heat in the heart of that great laboratory, by means of which that ore, limestone and other material was at last constrained to produce the contemplated result. All the machinery and contrivances and work connected with the manufacture of iron would be of no avail, were it not for that glowing and intensified element that roars and glows within—the fire of the furnace.

Now we have been here together for a few days as workmen in the great cause of the Sunday-school. We have listened to suggestions, valuable essays, contributions from those of mature experience, and to words of Christian comfort, all of which are exceedingly important in bringing out that result which

shall reflect the image of Christ and glorify His name in the conversion of the soul. But I imagine and believe, after the contemplation of all this machinery, however interesting it may be, that the attempted use of it will be entirely ineffectual, if there is not in the heart of all this work the fusing and purifying element, the place and power of which we are now asked to consider in the term "Christian love and sympathy." It is that glowing, living, divine energy in the soul, that is to take all these varied implements, devices, contrivances and suggestions, and use them so as to bring about the grand final result contemplated by our Sunday-school work—the glory of Christ.

And now what the fire was to that furnace and the material employed in it, I conceive to be the place of this central heart-power—Christian love and sympathy; and as purely ineffectual would all our contrivances be without this quickening and transforming power, as would all the power and machinery about your suburbs, without the powerful energy of the heat that assists and transuses all; for I can conceive that an individual might be gifted with all splendid natural endowments, and with all capabilities of mind—that he might be endowed with all kinds of knowledge and all kinds of instruction; might be gifted with speech, so that he could speak like men or angels; with knowledge that could understand all mysteries; and yet after all that he should be simply "as sounding brass, and as a tinkling cymbal." There is one thing needed in the heart after all, to utilize and verify these gifts. It is what we call "Charity," or approaching more nearly the original, "Love." It is further the culmination of all the graces.

You remember that our Lord and Master, after the apostle Peter had denied Him, asked his servant a question about faith or doctrine, as in the coasts of Cesarea Philippi, "Whom do men say that I the Son of man am?" "Thou art the Christ," said Peter, in the name of all the disciples. Grand and sublime confession, "the Son of the living God." He didn't now ask him such a question, but another—a personal and more essential question—it was: "Simon, son of Jonas, lovest thou Me?" with repetition until the third time. Mark the answer that Peter gave out of the fullness and sincerity of his heart, "Lord, Thou knowest all things; Thou knowest that I love Thee." The Master comes to the members of His church to-day, and asks: "Lovest thou Me?" And the command comes, "Feed these lambs." To Peter the first question was, "Simon, son of Jonas, lovest thou Me more than these?" And he answered, "Yea, Lord; Thou knowest that I love Thee," and the first command was, "Feed my lambs." After that came the command, "Feed my sheep."

When this quality of love in the soul is fully and heartily possessed, it seems natural that it will lay hold of other instrumentalities, to make them bear on this soul-saving work efficiently. And when they are exhausted, this genius of invention transforms others that are obstacles in the way, and makes them helps to success. So mighty is love, and so transforming its power.

You will observe that in His question to Peter, the Saviour did not ask him whether he loved the lambs or the sheep, of which he was to take charge, and have the custody and care. But a higher question, that which involved the certainty of love, which alone would enable him to execute the office of an

under-shepherd, and that was, "Dost thou love Me, the Chief Shepherd and Bishop of souls?" For it was certain that if Peter loved the Lord Jesus Christ, who came down as the Good Shepherd to lay down His life for the sheep, with a supreme love, he would love those souls for whom Christ died. If he loved the Master, he would love the cause of the Master. If he loved Jesus, who redeemed the souls of men, he would love the souls whom He did redeem. Now there is no one, whatever may be his philanthropy, or his sociability, or his tenderness of heart, who has all the strength and energy and life needed for the work, but who can say first and above all, "I love the Lord Jesus Christ." Now, it is a comparatively easy thing, I think, for every healthy human soul to love the "little ones." I pity that cold, frigid heart, that cannot be moved in sympathy and affection for the bright eyes and ingenuous simplicity of childhood. All true souls who look in the faces of trusting youth and childhood simplicity, cannot help loving these little ones. I can hardly keep my hands off them, and I know I am like the rest of you. I often feel I would like to take up the children along the street, prattling in innocent childhood, and whisper some sweet, loving word into their ears. But I do feel that there are some little folks that I am not so drawn to. They are the dirty, disagreeable street Arabs, with disagreeable faces and mouths, and hearts steeped in sin: young in years, but old in depravity. From such there is a natural disposition to draw back. But for these the Saviour died. Then their very misery, their squalor, their filth and their vice, make the appeal all the stronger to us to help them to love the Lord Jesus Christ. I do not believe that you or I could have the tenderness, patience, and hopefulness, with which that work ought to be done, were our hearts not animated with that love which Peter confessed to Christ—"I love Thee; Thou knowest that I love Thee." If I go out with a heart warm for Christ, I can love the most depraved and repulsive of his creatures.

Can I recognize in that little one a precious brother, for whom Christ gave His blood? "I lay down my life for the sheep." Can I comprehend His love for the little ones? No. But then every one becomes dear to me, for he is dear to Christ. I no longer look at his squalor and filth. I recognize in that little one an immortality, a throbbing, conscious activity, bound for an eternal destiny.

Now when these little folks are gathered together, we talk rather sentimentally about the "lambs" and the "little people;" and when they appear to us to advantage, coming from well-ordered homes, are well behaved, and sit attentively before us, it is impossible not to love them. But in the very communities in which there are sweet-minded and sweet-faced children, there are neglected ones, often ignorant, who hear not the name of Christ, except in blasphemy; who receive only kicks and curses from those who ought to be tenderest and most loving, whose childhood is only an apprenticeship for the jail or penitentiary. I have seen hundreds of these neglected and lost children gathered in by Christian love and sympathy into mission schools, and into regular schools. I have seen Christian Patience and Christian Love walk among them in really transfigured beauty, heightened all the more by contrast

with the visible depravity around, with unbounded patience, unruffled temper, and with only sweetness, and love, and gentleness quieting the turbulent crowd. I have seen them instil into these little ones lessons about Christ, His tenderness and love, and this with all the earnestness of most true Christian devotion.

I remember whilst a pastor in Baltimore, some Christian ladies gathering in a number of the most neglected children. Such a crowd as that indeed required a master spirit to quiet the noise and secure order. They almost turned things upside down; seemed to render attempts to teach them almost hopeless. I remember, in this connection, a brother of the church council, who was a model of urbanity, who had the respect of the whole church. The ladies asked this gentleman to take charge of a class of boys. He seemed to get along a short time very well, but before long his patience gave way, until he struck a wayward boy on the head with his Bible, probably trying to impress the truth with a blow. [Laughter.] That certainly was an original way of disseminating the gospel of peace. Finally he exclaimed, "Children, confound you, why don't you love one another!" [Great Laughter.] That place was well calculated to destroy the sweetest temper. But a person who is baptized with the Holy Ghost can persevere until some good result is obtained, and children made better who seemingly at first were composed of incorrigible material. We need this love, and when we can pour it into our efforts, we must overcome. When all manner of embarrassments and obstacles in teaching are silently and patiently met, and the possessor of these virtues continues right on, there is something powerful in it; it is more rare and precious than the gems of earth. We need it. For with this true Christian love and sympathy there can be dispelled all the clouds and difficulties that may spring up to disturb us. It is a love that, while it seeks to do good, patiently bears the burdens of life, and binds those who possess it to others in tenderest practical Christian sympathy. God grant to us bountifully this spirit of love, and this spirit of sympathy.

"Come Holy Spirit, Heavenly dove,  
With all Thy quickening powers;  
Come spread abroad a Saviour's love,  
And that shall kindle ours!"

The Convention then sung a part of the hymn entitled

"He that goeth forth and weepeth, bearing precious seed," etc.

### Delegates Enrolled.

Mr. D. K. RAMEY, of Altoona, reported from the enrollment committee a list of delegates numbering 211 names. The Committee stated through their chairman the impression of its members that all the delegates present had not enrolled their names, and invited those who had not, to do so immediately. The report of the committee was received and adopted.



### Farewell Words.

MR. D. K. RAMEY, of Altoona, Pa: I had the pleasure of being in the Convention at Johnstown, and while I thought that was a good Convention, I think this is better, and will continue to be until the last words are spoken to-night. We have grown older since our last meeting, and I think some of us have grown wiser. We have come together from the east, west, north and south, some of us at some sacrifice. While here I have spent two of the grandest days in my life. The sweetest Christian fellowship that we are capable of enjoying has been our privilege here; and I for one am free to say I shall go up to my mountain home strengthened and encouraged to persevere in this good work.

Fellow-workers, to us is committed no small trust. In the providence of God we are placed in circumstances and situations as teachers for which we must expect to give an account, entrusted as we have to our care the little ones, as you have so ably heard from Dr. Swartz, and from others. Oh, what a trust, what responsibilities, what a care has God put into our hands! When we remember that upon our faithfulness or unfaithfulness may hang the destiny, not of a few, but of thousands of the children of the church, and those who are out of the church, with what care, with what prayer, with what diligence, with what earnestness, should we attend to our Sunday-school work. If we all go home carrying the instructions of this Convention, and the sentiments we have heard expressed, and if by grace Divine we are enabled to carry out the suggestions that have here been made, then, when the next National Sunday-school Convention shall assemble, we will have still a better one. Three years has been fixed as the time when we shall meet again. Who shall constitute that Convention, God only knows. How many of us will have gone to the Better Land—where I trust we will all go at last—to give an account of our stewardship, God only knows. I am glad that he only does know. I do not care to know. It is mine to work while here—it is yours to work during this life—leaving the consequences with him who cares for us.

I pray that this Convention may be but the beginning of better days in this great and growing cause; and that we will go down from this mount of privilege baptized anew with the Spirit of the Lord, and carry with us enough of that Holy Fire to lighten many



dark places; and that we will be able to set on fire all our schools with love of Christ Jesus. Let us go home with this spirit, and enter into a new covenant to work as the Master gives us power to work. Then I have no fears of the future. It is sufficient if the present is improved. Christ the Lord has power enough to save. If we love and serve him, he is our all-sufficient Saviour. If we are faithful to the Lord, and remember the precious truths we have gathered together here to make proper use of them, our assembling will exert such an influence over the schools as must tell in an abundant harvest in the near future. May God aid us to that end.

#### **Committee on Constitution.**

The President announced as the Committee on Constitution, to be submitted to the next National Sunday-school Convention, Rev. A. H. Studebaker, of Bucyrus, O.; Alexander Gebhart, of Dayton, O., and Ross Mitchell, of Springfield, O.

#### **A Teacher's Reward.**

The President then called upon Mr. WALTER GEBHART, of Dayton, O. (President of the Third National Sunday-school Convention) who said: "I have been enjoying myself for the last two days and one evening in silence, listening to the instructions of the brethren, and I had hoped that I would so continue to enjoy myself to the end. We have had a very happy time together; and now, as we are about to separate, I only wish to speak of one thing, and that was suggested to me by something in Dr. Swartz's address this evening. It is this: We Sunday school workers are accustomed to speak of and to them as the 'dear children.' Before us they are bright, honest, amiable, pure and clean; and we look upon them, and speak of them as such "good little angels;" and yet there is a feature in our work that is evidently not so pleasant, that runs through it all; and if we do not master it—if we are not faithful in carrying it out—we are but superficial workers after all. There is much which is pleasant in the Sunday-school work—very, very much—to look down into their faces and see them as the professor said—to look down into their faces, and to have them look up, with confidence and trustfulness. This is enough to pay for all our self-denial. But there are days when it is labor—when it does not seem to be so much of pleasure—when we teach and the seed seems to have fallen on stony ground, and the birds picked it up, and all seems to be for naught, or when the briars grow up along with the grain. Then

the almost discouraged teacher says, "I teach and teach, and what comes of it?" Then the hands flag and hang down, the energy lessens; and then perhaps he is not so faithful in his duty. It is to keep us faithful in such times; it is to send us down to the work with new power, and energy, and zeal, and to fill ourselves with stronger desire to work, that we come up here. But then when we do go down to our classes, our fellow-teachers say, "You are too enthusiastic; you hope too much." Never mind; but let us go on working for, and praying and waiting for, great things.

My dear friends, it was worth while coming to this Convention to hear those great seed-thoughts dropped by Dr. Ehrenfeld; it was worth while that we could hold within our hands that book that Luther unchained, that could make heroes and sages of us all below, and saints of the Lord both here and above. It was worth while to be told of the training up of our children—not only my little girl, not only my little boy, but the little girl and the little boy whose father and mother do not read to them of Abraham, Isaac, and Jacob, or of the grand faith of Noah, who could wait 120 years for the rain to come. It was worth while to hear that this great procession of children, as they grow up to be men and women, will have been taught that which will make them great characters—stronger and better and bolder than we are, and more than qualified to take our places—able to come here and follow us, to carry on a greater work that shall come after we are gone.

Now, then, what should be the result of such feelings? Oh, when we go down into our homes, let us be not unfaithful to our trusts; let us not go there simply "reserved," but to work to the establishment of days of joy and days of enthusiasm; for those hallowed days, those honest days, those days of union, when we can come together and show each other and talk to each other, smiling in each other's faces, about the glorious progress that has been made. We enjoy these things. Oh, then, let us do the sober, steady, faithful work of the Sunday school teacher. Oh, how would we feel at the Great Day to stand before the Almighty and have Him say: "Where are the children that I gave thee?" and to realize in that august presence that we had been faithless; that because forsooth our backs slightly ached, and we were discouraged, or the little boy was a little wild, or the little girl grew tired, or because the fashions of the world were such we could not get the time to do our work; and to have said of us: "I never knew thee!"

that we had failed to properly instruct on the Sabbath, and therefore had driven away precious souls to eternal woe !

I want to tell one little incident to encourage Sunday-school teachers, and I will sit down, begging your pardon for having occupied the time. I had a class of young people, some twenty-five or thirty, in a school. There was one young man in that class, and I talked to him, and prayed for him, and labored with him very quietly; unconsciously to him, as I thought, and unobtrusively. By and by, when I had almost given him up, he united with the Presbyterian church. Not long after that he moved away from Dayton, but before he left there he came to me one Sabbath, and said : " I want to thank you for such a lesson on such a Sabbath. It turned the current of my life." The lesson was the baptism of Jesus by John. In that lesson I had thought of this young man, and I held up before my class the fact that Jesus had said this : " For thus it becometh us to fulfil all righteousness." Oh, how could any one stand back from becoming a voice for the Master in the church ? " And," says the young man, " I felt ashamed of myself, and it settled the question ; and I went and united with the church." I recollect distinctly that I had prepared that lesson with great care, and many prayers. I went away from teaching heavy-hearted, and thought the seed had fallen on stony ground, and had done no good ; but it had gone straight home.

Let us work on. We have had encouragement to do so. We have had a grand Convention. There is no need of telling you that ; yet there are others who will perhaps hear of this, who do not know it so well as we do. Let us go home and work, *work*, WORK ; be faithful, and humble, and unobtrusive, but press right straight along. Then when the next Convention comes, if God spares us, let us come up again and tell each other how many souls the Lord has given us.

The Convention sung, " Jerusalem, my happy home ; name ever dear to me," etc.

### **The Lutheran Hymn and Tune Book.**

Rev. Dr. SWARTZ : By consent of the President I have the opportunity to make a remark relative to the " Lutheran Hymn and Tune Book," about which you have seen notices in the *Observer*. You are aware that the Synod, at the last session, appointed a committee on " Hymn and Tune Book." Now, as we are assembled here to-night, I thought it would be acceptable to you to announce

that the work has been prepared with all the care and ability that we could command in connection with it ; that it is in the hands of the Hymn Book Publishing Committee, and that as soon as the question of copyright can be settled, it will be placed in the hands of our energetic and competent superintendent, and will go into press. I hope ere long we shall have such hymns as will, in a very great measure, meet the views of the eloquent musical professor who so ably addressed us to-night. I think you will say they are good. We had about 100 books from which we could select the very best. I hope the book will be received by our Christian brethren with encouragement, and that it shall answer the demand of all those who are anxious to have the very best music and songs.

The PRESIDENT: The Convention will now please listen to a five-minute address from Rev. Dr. Fink. The doctor entertained one Lutheran National Convention, and he can speak feelingly on the subject.

Dr. FINK: Mr. President, I do not know that it is exactly fair to give me a subject on which to speak.

The PRESIDENT: You need not confine yourself to that. [Laughter.]

### Benefits of the Convention.

Rev. Dr. R. A. FINK, of Johnstown, Pa. : I simply rise in obedience to the announcement of the President of this Convention, to utter a word or two by way of saying good-bye, but not in any sense to make a speech. I am glad that it has been my privilege to be in this Convention—letting the Johnstown Convention go by the board for the present. What my eyes have seen, and my ears have heard, and my heart has felt, has done me good ; and I feel that it has been good to be here. Everything that I have seen, and heard, and felt, is of an encouraging nature. It is true that the assertion has been made on the floor of this Convention that as a church and denomination our destiny is to be swallowed up by others [a laugh]—to be absorbed as it were. When I was a younger man than I am now, I came across a Sunday-school teacher who was in the habit of putting test questions to his scholars ; and on one occasion, in my presence, he asked very suddenly: “Who swallowed the whale?” “Jonah!” the boys at once responded. [Great laughter.] Now, when the less can swallow the greater, our church may be swallowed up. [Renewed laughter.] But we love others, and others

love us. We have hearts large enough to love all who love the Lord Jesus Christ; and our brethren and sisters of other denominations love us, I know; but they do not love us so much, I am sure, as to desire to swallow us. [Laughter.] Absorbed? When the moon absorbs the earth; or when the earth absorbs the sun, then may our great church be absorbed. Not before.\* If such an idea still dwells, after the signs of the last few days, in the mind or heart of any brother or sister here, we might now say to such an idea, once and forever, good-bye. [Laughter.]

I simply wish to say to this beautiful valley in which we have been permitted to hold our Convention, as I return to my mountain home amidst the frosts and snows of the Alleghanies, good-bye. I wish to say to this town as I return to the dust, and smoke, and dirt of my own town—to this beautiful town, good-bye. I want to say to all these citizens, who have so kindly, and generously, and lavishly entertained us—brethren, and sisters, and friends, good-bye. I want to say to all the delegates, brethren, and sisters, as we separate to-night for the time being, and for a short time, one and all, good-bye. It will not be for a long time. By and by there will be another Convention, a grand assembly of the church of the first-born above; and if we go to our homes, and to our toils and strifes, and work for Jesus, with “Christ in us, the hope of glory,” we will meet by and by, where we will never have occasion to say again farewell one to another. Mr. President, good-bye.

THE PRESIDENT: I know the members of this Convention will be glad to look into the face of the person who will look into the face of our statistics for the next few years—Brother Luther P. Ludden, of the State of New York.

### Meeting in Prayer.

Rev. LUTHER P. LUDDEN: I have just one thought to add to what has been said in the good-bye speeches. Some of our friends have already left. If we would take out our watches and time-tables, we might designate the places where they are as they are rapidly moving along. Soon we too will be on the trains, and our friends of Lewistown will say: “Where are they now?” And so we are moving on through life, tending to our home on high. Some of us can almost hear the rumbling wheels of God’s mighty train of the other world. Some of our friends have spoken about our meeting there. God has appointed a meeting; blessed be His



name. He has appointed another meeting on earth. We will never meet again as here to night in Convention. But thank God He has appointed a place where we all can meet, and that is in prayer. And, oh! that we may go from this Convention determined on every Sabbath morning at 9 o'clock to meet in prayer for God's blessing upon our Sunday-school work. We say good-bye, dear friends, and after we have met in prayer in this way for a season, may we meet in the home on high.

The Convention sung the hymn commencing "Jesus, my Great High Priest, offered his blood and died;" and Rev. M. Ort, of Mechanicsburg, Pa., led in prayer.

The PRESIDENT: I know you will like to look into the face of the Secretary of this National Convention's Executive Committee, and the Treasurer of this National Convention, Brother Schieren.

### **Benefits of Christian Work.**

CHARLES A. SCHIEREN, Esq., of Brooklyn, N. Y.: "Finally, brethren, farewell." These, the words of Paul, it seems to me fitting and proper to repeat to you here. Farewell, brethren. I came among you comparatively a stranger, although I had heard of many of you, and perhaps some of you had heard of me; but we had never had the pleasure of that hearty hand-shaking and looking into each other's eyes. I go away rejoicing at having met you, the Sunday-school workers of the church I love so much. I say, brethren, farewell. I carry greetings to the great cities of New York and Brooklyn, where, in addition to great wealth and luxury, we have great poverty and distress. I wish you could but go with me and see some of these sufferings of humanity; but as you cannot, I promise you that when I return there I will continue to work for the salvation of souls.

I say farewell to you, brother Reimensnyder, for in your church here I have learned something to carry home to my Sunday-school. Seldom have I seen such workers as you have here among your young people; and in your congregation I have noticed many attentive young children. It seems you cannot keep them away, although at one time the invitation was given here to let the grown people come. Bless the children. I thank my mother that she took me by my boyhood hand to the house of God to hear the Word, and the man of God lifting up his earnest voice in prayer to heaven. It made a man of me, and I urge you, boys (speaking

more particularly to a group of well-behaved boys near him), never be ashamed to be a Christian. It makes a man of you. It leads you to a higher life. Oh, that these feeble words of mine you may never forget. Think of them, and it will be a grand farewell to you and to me.

The PRESIDENT: I am very sure that those of us who are very soon to go away from Lewistown want to hear a few more words from the pastor of this church, who has so kindly and earnestly interested himself in the Sunday school work throughout our borders, and sent word to the Sunday-school Committee: "We want a blessing at Lewistown," Rev. Brother Reimensnyder.

Rev. J. M. REIMENSNYDER, pastor of the Lewistown, Pa., church:  
*My Christian Friends*:—I assure you that it is with feelings of profound gratitude and joy that I stand before you to-night; although I am aware that I am to speak words of farewell. Sometimes in this world there are partings that are sweeter than the meetings. It is more difficult to say *good-bye* than it was to say *welcome*. We have long been looking for this Convention, and waiting for the influence which we believed it would exercise over us; and we are here to-night reaping the rich reward our Father had in store for us. I feel that the assembling of this Convention in our midst has been attended with precious fruit for this congregation and its pastor; which may only be realized after life's battles are fought, and we have passed into that land where we shall see face to face. In our Christian pilgrimage we are apt to speak much of the cross—the trials and afflictions of God's people—and we are often disheartened; but let us go back to night to the history of the chosen ones, as recorded in that Word of which we are students and teachers, and find as early as the days of Moses, to be joined to the people of God was to suffer affliction. Coming on down the line of centuries, we find this to belong to the history of the Christian Church in every age.

There have been times when religion was almost lost to the world; when the gospel ship, tossed upon the tempest waves of life's ocean, sank almost beneath the waves. Yet, glory be to God! she ever rose again, and pressed on her way to final triumph and glory—God is in the midst of her, she cannot be moved. The parting words of the Saviour have been verified: "Lo, I am with you alway, even unto the end of the world!" How often have we found Him upon the sea, speaking to the wind and the waves,

"Peace, be still" So in every age, God in His goodness and by His special presence, has given the Christian and the Church seasons of growth and blessing, as well as trial. Let us think more of God's love and mercy as shown to us, and the cross will be lighter. Yea, verily, I believe the blessings outweigh the crosses right here in this world, on the very battle-field. God is giving during this century a long period of wonderful prosperity to His Church. We are having one of those blessed seasons of grace of which we spoke, here in this Convention to-night. We have all been strengthened by this Convention. Let us return to our work, less easily discouraged, and with a firmer faith in God, fully believing that He will bring it to pass. Then when the end comes, we can say, "I have fought a good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give."

We do not think, my Christian friends, to-night, of any sacrifice or expense attending the entertainment of this Convention. They have been more than repaid by the blessings which you have given us, of things unseen and eternal. I rejoice in these assemblages of God's people. I do believe that one of the highest, happiest, holiest joys this side of the golden gates, is the assembling of God's people together as one, and singing the songs of love as they sang them in the olden time. We have been delighted with the Christian spirit of these Sunday-school workers. It is right that we have this Christian love and sympathy. We derive it from the Fountain Head.

There are three elements in the plan of salvation and in Christian work; they all teach love and sympathy—the *Word*, the *Cross*, and the *Spirit*.

The word of God is a wonderful word—rich in truth and comfort. It is a word of blessing, adapted to all conditions of the human family. With all its counsel its mission has essentially been to bring comfort and blessing to man. The Gospel of Jesus Christ is a gospel of love for every man. It converts by love. When we come to the cross and look upon Christ crucified, we learn the same lesson. Here is the most sublime vision we can possibly have of the love of Jesus Christ for man. The *Spirit* of God, of Christ, in all its operations is the same, for "God is love." Let us, realizing our mission to teach and preach Jesus Christ and him crucified to the world, go forth in the spirit of love.

Finally, my brethren, it is good for us sometimes, however broad may be our platform and liberal our spirit, to meet under our own banner, talk over our own work, our Church and her doctrines, and transact business in our own name ; to sing our own hymns, and speak of those things that are peculiarly dear to us as brethren. We do not mean by this any sentiment uncharitable toward our brethren of other denominations. They have their assemblies, and speak their own sentiments, as well as we. We mean to say that whilst we love all Christians, and extend to them the hand of fellowship, we love most the Church in which we have been baptized and confirmed, the Church whose doctrines and practices we have been taught to love from our earliest childhood. I assure you, my Christian fellow-workers, that we have rejoiced in meeting you. We have extended the hand of welcome, and made strangers friends. Now, we say good-bye, and God bless you. May that spirit which comes from heaven and blesses the efforts of all earnest workers, defend and prosper us all in the work he has given us to do. May God bless you all. Amen.

#### One-Minute Farewell Addresses.

The PRESIDENT. I know it is unusual to break through a programme that has been arranged for closing exercises, and we always feel more or less hampered when called upon to speak without previous preparation ; but there have been many of God's silent ones through all this Convention, and I have longed for the time when every one might have an opportunity to speak. I have reflected somewhat on myself and the committee for trying to get so much into such a little space. To somewhat make amends, I now feel like doing this : calling upon twenty brethren and sisters, without mentioning any one by name, to speak one minute each. We can thus spend that much time very profitably. We would like to hear twenty one-minute speeches or prayers from at least twenty members. Upon this the committee is agreed.

Rev. S. G. SHANNON, of Milroy, Mifflin county, Pa. I would like to say my farewell through the choir, by them singing the last verse of the 75th hymn, in Gospel Hymns, No. 2. That will be my minute farewell. Let each one answer for themselves. (The choir then sung the verse as requested, as follows :)

Shall we meet with Christ our Saviour,  
When he comes to claim His own ?

Shall we know His blessed favor,  
And sit down upon His throne ?

CHORUS.—Shall we meet, shall we meet,  
Shall we meet beyond the river ?  
Shall we meet beyond the river,  
Where the surges cease to roll ?”

A DELEGATE. Peter said : “ It is good to be here : if thou wilt, let us make here three tabernacles.” But I say, though it is good to be here, let us not stay, but let us go down ; and as we go from this place hence, let us go out by praying. While we are here praising, let us go down praying. A little girl felt so happy that she felt like giving all her things to her sister. We have had these good things, now let us go out and scatter them among our fellow men.

Rev. JOHN TOMLINSON, Pa. Jesus says : “ Him that cometh to me I will in no wise cast out.” That promise seems like a rope let down from heaven. It is full and free pardon from the Eternal King.

Mr. H. S. BONER, Philadelphia. As I contemplate the time when we shall separate, it makes me feel sad to say good bye. I ask the prayers of this whole Convention upon the work in which I am engaged in the Sunday-school cause. I pray for the influence of the Holy Spirit, not only on my own work, but on the work of every delegate present. I have no ambition for worldly fame. I care not, Mr. President, after this mortal body shall have been laid away, that I have a perishing monument ; but I do care, and pray God, that my work be such that those I have instructed in the Sunday-school, when they stand around my bier, may be able truthfully, and feelingly, to say over my remains : “ Here lies the body of one who tried to do his duty in the world ; who tried to do the work that God gave him to do ; and his soul has gone to glory.” Good-bye.

Rev. J. C. REIMENSNYDER, of Lancaster, Pa. When the Saviour was separated from His disciples, the yearning desire of his heart was the union of His followers. He loved them all, and with profound devotion He prayed that they should be united in mind, heart and soul, even as He and the Father were one. I look upon this Convention as prompted by this spirit of union among the followers of Christ in the different churches. Although we may



separate as denominations, Christians of different churches unite with us in these services, and I feel that this promotes that spirit of unity among the followers of Christ which the Saviour prayed so fervently might prevail among all His followers.

The Convention sung, "Blest be the tie that binds our hearts in Christian love," etc.

Rev. P. A. HEILMAN, of Lycoming county, Pa. A little girl had an infidel father. He forbade her going to the Sunday-school; but the little girl loved the Sunday-school, and could not be kept away. One day while she was there, the father printed on a blackboard, that he had put up for the child's entertainment, the words; "God is nowhere." When the little child returned, the father pointed to those words, and thought he would thwart the little girl. The little one seeing the words, read them, "God is now here!" and she said: "That is true, papa, isn't it, because God is everywhere." I feel like that little girl, "God is now here." Another beautiful thought. The wording of that little sentence by that little girl reached the father's heart, and was instrumental in his conversion. It was only a word spoken for Jesus, but it saved a soul.

Rev. W. E. FISCHER, of Centre Hall, Pa. The great Webster once said, the greatest thought that ever rested on his mind and heart was that of his personal accountability to God; and that thought ought to be the great thought weighing upon us to-night. There is no room—there should be no room—in the world for lazy men and lazy women. God wants us all to work, and the question that should be before us always in our work as Sunday-school teachers, Sunday school superintendents, and as preachers of the gospel—the great question which should always move us to right doing and right-thinking for God—is, What kind of a crown will I have? Will there be any stars in it, or will there not? If we have the right kind of an idea that God has put us into the world, not to live for ourselves alone, but to live for and to love others, and that the glory is for him—that our bodies are his—I think we will not be disappointed in our crown. May God help us to be diligent in this respect.

This Convention will be as a green spot on our wide fields of life's experience. I like the directions given by Dr. Cuyler to those who desire a higher life—something like the following: "Use your knees for prayer, your shoulders for cross-bearing, your eyes for watching, lest you leave the straight and narrow path;

your ears for hearing the word of God ; your lips for praising the Lord Jesus Christ ; your purse for giving ; both your hands to work for Jesus, and your feet for escaping snares as you pass along." Let us observe these directions, and we will reach this higher life.

Rev. O. D. S. MARCLEY, of Bloomsburg, Pa. After all, the labor of the Convention seems to have been in compliance with the command of the Lord Jesus Christ, and we have come up here with that purpose in view: "Suffer little children to come unto me, and forbid them not." This command is in it, and that means the bringing of little children to the Saviour. To learn this work, we have met to enquire about the best means of having children come to Jesus. Soon we will go down to this work again ; and as we go, let us remember that this is the rule, "Suffer little children to come" to Jesus.

#### **An Absent Worker.**

Prayer was offered by Mr. CHARLES A. SCHIEREN, of Brooklyn, New York, and the Convention sang, "Come, Thou fount of every blessing," etc.

The PRESIDENT : There is one dear brother (Rev. J. B. Baltzly) on his bed of sickness to-night, in a far distant city, whose heart and whose prayers are here, I know. I speak of a former pastor of this church, my beloved brother and co-laborer on the Augsburg Committee from the very beginning. He sends a letter of greeting to us, and a letter of regret, saying, "I am on my back in my bed, and I cannot be with you." By his delegate, Brother F. W. Baugher, he sends most cordial greetings to the same effect, with the words that he looked forward to his visit to Lewistown, and to his brothers and sisters, with the fondest hopes—but that what God does is well done. I know that his prayer is going up for us, though severed from us by this affliction. But there is another pastor, formerly from Lewistown, whom we can place with our Sunday-school teachers, and we will now give him an opportunity of saying good-bye.

#### **The Effects of Time.**

Rev. H. R. FLECK, of Stone Church, Pennsylvania: I ought not to be called upon at this late hour, for I am exceedingly nervous just now lest the 10.50 train may get off before I get on, but I

shall not fail to say good-bye. When I came here to say "How do you do?" I came here to meet old friends, and with a great deal of pleasure—perhaps more than other brethren who had not occupied a similar position with myself. When I said "How do you do?" I thought of fourteen years ago when I stood in this pulpit, and said to this congregation, "Farewell." I was a young man then. As Brother Fink says, I am not quite so young to night; and when I look over this congregation, I feel I am almost a stranger to them. After having come home, as it were, I feel almost as a stranger. Here and there I recognize a countenance, but most of the congregation, and most of the citizens of Lewistown, are strangers to me. I look into the choir, and I recognize scarcely a countenance that I recognized then. I look over the congregation, and it is the same. I ask, "Where is this one?" "He is dead." "Where is that mother in Israel?" "She is dead." "Where is this young man?" "Dead." And thus I stand in the congregation, and the old congregation almost all gone. There is one thing, however, I want to say. I want to congratulate this congregation on their efficient working young people. To-night I hear the report of some forty, perhaps more, young people earnestly engaged in the work for Christ. It is a grand thought to me, of young people taking hold of the work as young members of the church.

But there is one other thought, which I feel like presenting before I say the final good-bye to my friends. I have asked of some, "Where are they?" and the answer has come to me, "Oh, they are out of the church; they have fallen away." My dear friends, if you are here to-night, any of you who have gone away from the church—gone from your profession, gone from your God—let me say to you, you are not going to heaven. You are on your way down to perdition. My dear brethren and sisters, if you are here to-night—my dear friends, who have gone away from Christ—for God's sake, for your soul's sake, come back; and at this altar renew your covenant with the Lord, so that when we separate on earth, we may meet around God's throne in glory. Good bye, to any of you to whom I have failed to say, "How do you do?" for if I leave without having the opportunity of saying "How do you do?" to some, I feel I have done the best I could. To you, my dear brethren, one and all, let me say, good-bye. God bless you.

The Convention then joined in a short, silent prayer for Rev.

Dr. J. B. BALTZLY, of Indianapolis, Ind. (who had been prevented from attending the Convention by reason of severe illness), at the close of which Rev. W. W. CRILEY offered an audible prayer.

### **The Place of Conversion.**

Rev. J. F. SHEARER, of Altoona, Pa: There are feelings of love at this time, and there have been during this Convention; and there are in addition feelings of strong attachment, some of which have not been made known. I must say that if I am a child of God—that if I have ever been born into the kingdom of our Lord and Saviour Jesus Christ—it was in this house, near this great altar. There are those I have no doubt present in this house who remember me. I remember many of the faces present here to-night. There are some here I have no doubt who can bear testimony to my presenting myself here at this altar with a burdened heart, and calling upon God through Jesus Christ for the forgiveness of my sins; and I have no doubt there are those here that well remember when I made a profession of faith in Christ; and I wish to say just here, my dear friends, that if I should die and finally be lost, I shall never disbelieve that God for Christ's sake had forgiven my sins. I sought Him in the way I was directed by the good pastor of this church at that time: through justification by faith, as our church teaches it. And I stand here to testify to-night that I found Christ, to the joy of my heart.

### **The Work of Time.**

Rev. M. ORT, of Mechanicsburg, Pa: My mind goes back about twenty-five or twenty-six years. It was in September, after this temple had been erected. The first class of catechumens were beforehand taught by the Rev. C. M. Klink, who is now gone. They were standing around this same altar, and I ask, Where are they? How many of them are now with our Lord Jesus Christ? My mind goes back to the time when this temple was erected for the second time. I remember many who lived then, who helped to build this temple, but who are gone; and we are permitted to gather together and worship in their stead. Thus we pass away. Then let us go down, and let us build upon the Rock Jesus Christ, not for time, but for eternity.

The PRESIDENT. We will be together but a few minutes more. Before the final words are spoken, I know you will like to look into the faces of those who came from the greatest distances, and there-

fore I ask to introduce to you, first, brother L. A. Fox, of Waynesboro, Va.

### **Inspiring Words.**

Rev. Mr. Fox. I entered this church an entire stranger. There was not one person, not one voice, that I knew ; but these two days of association have wrought great things in my mind, and I realize that now I stand among friends—among Christians—among brethren engaged in one common work. I was glad to-day when this Convention resolved to have another National Convention, and resolved to open its doors wide to all parts of the church. I look upon this National Convention as a great success, and as giving an increased incentive to work. Little did I think when I first came into your midst, that it would be fraught with so much pain to say good-bye. These conventions have brought us together ; they have made us acquainted with each other, and at this time, breast to breast, the fire of the love of Christ causes our hearts to pulsate as they did not once, for now to know each other is but to love. These are really centers of force. We come together from various parts of our great land with different methods, and with different grades of success. We compare our experiences ; we learn from each other, and we go down better fitted for the responsibilities which God has imposed upon us. One of the noted authors of England, in a chapter on infidelity, indulges in some beautiful and at the same time impressive sentiments. He likens this earth of ours to one grand temple, wherein the softest whisper goes echoing around and around, and still around, until carried home, up to the ear of God. The church is a grand temple. Our church is a grand temple. There have been inspiring words at this Convention that will go echoing around the world. They have been carried up higher and higher, until caught up by those singing the highest and noblest songs. Little did I think forty hours ago it would be so painful for me to say to you, my brethren, good-bye.

### **Encouragement to Work.**

Prof. C. LOUIS IDÉ, of Staunton, Va., having been specially called upon by the President, said : Reference was made here to-night by a good brother to disappointments, as we conceive them to be sometimes, in the Sunday-school work. That brings to my mind a little incident that occurred in a mission school which we established a little over two months ago, a few miles from the city



of Staunton. When we went down to establish that school on this seemingly very edge of civilization, six miles away from that centre of learning, for we have there four female schools and two male schools—within six miles of the city of Staunton, we found children that had never seen the inside of a Bible, had never heard such a thing as prayer, and had never before been inside a Sunday-school. While we were gathering them in, the very first thing I tried to impress upon them was the duty of supplication and prayer. When I asked those that prayed to raise their hands, but three or four hands were raised up, of the twenty-seven in the place. On last Sunday afternoon, of twenty-four who were asked whether they prayed, there were not less than twenty-one hands raised out of twenty-four. Then we gave them a lesson on the goodness of God; and our pastor, who always goes with me to that Sunday-school, spoke to the little children, and wanted them to answer him one question: "Do you know of anything that God has done for you?" and a little one five years old, one of the smallest children, preached as big a sermon as I ever heard, when he said: "He saves us." Ten years or twenty years would not have been too much time spent in labor for that one single answer that that little boy gave to the question: "Do you know of anything that God has done for you?" "He saves us." I think that applies to us all. Let us go away from here, and let us go and work, work, work; and we are sure we shall reap our reward if we faint not.

Rev. W. C. SCHAEFFER, of Richmond, Va. (having been called upon by the President), said: I would not trespass one moment upon your exceedingly great patience in this sweltering room, were it not for three of us having come up from the sunny South, representing 50,000 Lutherans, and desiring to express our exceeding great joy and gratification at the spirit of this Convention. I regret the ending of these three days' great experiences that lay hold upon our hearts, but I rejoice in that large spirit, and that broad spirit of fraternity, and that larger spirit of Lutheran declaration, which says this is a National Sunday-school Convention. I am glad of that; and I go from here to my 50,000 constituency in the South, to say that we are one in Christ Jesus, fighting under one common banner.

Around Richmond lie the bodies of more than 30,000 soldiers. Their bones are mouldering there in the clay. They fought under two flags, and for two political sentiments; and they died for those

sentiments, fighting under those flags. My dear friends, we have a grander banner than any political banner that ever waved in the breeze ; and if men can leave their homes and their wives and their loved ones to go out into the field of carnage and die for their political sentiments, what devotion and what zeal does the blessing of Jesus Christ, and the grand old Church of the Reformation, call for to-night? We have felt the sentiment and power of love. Its infusing energies are warm within us. Let us take it down with us. The other night a prominent Presbyterian clergyman said, "Brother Schaeffer, long may the great Lutheran flag wave !" Let it wave, not until it be absorbed, but until it shall have absorbed every nation (applause) ; every island in every sea, and every continent on the face of our globe ; and until we shall have been instrumental under the grace of God in having brought every soul to the Lord Jesus Christ (great applause). Let us go out with that spirit and determination. Let us feel that we are living for Christ, and let our living be in Christian love. When our brethren and sisters die, we gather the most beautiful flowers of affection, and scatter them in and upon and around their coffins. Let us strew them on their pathway while they live, as well as around their graves after they are dead, and God will give us the victory. Good-bye, and may God bless you all, dear brethren in Christ Jesus.

#### **The President's Parting Words.**

REV. S. B. BARNITZ. It remains for me, whom you have placed over you as the presiding officer of this Convention, to give a few parting words. It has seemed a pleasant and blessed coincidence to me (which I only learned since coming to Lewistown), that this Convention has really been held just six years from the day that the first one was held at Bucyrus, Ohio ; and another, that it is held at the time of the anniversary of the sending out of the Smaller Catechism by Luther, which in the very beginning of the Reformation he felt the need of to teach the young, and lead them in the way of eternal life.

Last Summer as I sat in that ancient church down in the beautiful valley of the Shenandoah, and strolled through its cemetery, afterward, I heard the history of that valley, and the sacrifices there, and the resolutions of that conference, with words like these : "The main and important part of our work at this time is the instruction of the young, and the grounding of them in the way of life." All through

our history that has been an element ; and in these years in which God has called us into this work, oh ! how wonderfully He has blessed us.

To-night as we separate, we hear voices from every part of our land, saying, "Come over and help us." We heard them coming up from that great city spoken of by our Treasurer, Charles A. Schieren. We have heard them from the cities of the West ; yea, from every part of our land. There were those in the slums of the cities, and there were those of children of the church. Does our covenant extend to working for the delivery of only those in the church, as it were ? Oh, no ; our sympathy and love should extend to the bringing of all to the Saviour.

### "Not Dead Yet!"

In one of the cities of the old world there stands a monument, on the top of which is the statue of a little boy. Engraven on the monument are the words, "Heave away, men ; not dead yet." A number of workmen were engaged one day in tearing down a dilapidated building, and among the number was a little boy. A storm came up, and the black thunder-clouds covered the heavens ; the lightning flashed, and when the storm beat in its fury upon that wreck of a building it went down with a crash, and in the ruins were those who were working therein. The citizens gathered about to remove the rubbish, and one after another was removed from the mass, except the little boy, and he was thought to be dead. "He is dead ; there is no use in working longer," said some of the citizens. Then they heard a faint voice, "Heave away, men ; not dead yet ! Heave away, men ; not dead yet !" And they did heave away, and labored on until they drew the little fellow out, and carried him to his home. Ere long he died, but he died a triumphant death ; and so great was the feeling in that community, that they erected that monument to his memory ; and upon the face of that monument they put in hewn letters, just under his statue, so that his golden words might not be forgotten, "Heave away, men ; not dead yet !" I tell you to night, my fellow-workers, from every part of our land, there comes to me, "Heave away, men ; heave away, workers ; not dead yet." The men are at work, and they are recovering from the rubbish, and the wrecks, and the slime and the neglected quarters, those who are caught therein ; but from within still comes the voice, "Heave away, men ; not dead yet."

And brethren, let us not cease our labors so long as there is anything to do in the work to which Christ has called us.

I tell you that there is no greater blessing than that of making others happy. The other day I was called to see one of the most beautiful young ladies, I think, my eyes ever looked upon. I went out into that diphtheria-infected part of the city day after day, and when I looked into that sweet face, and said, "Daughter, what can I do for you?" the suffering one would reply, "Oh, that I may have patience while I suffer so. I cannot get my breath," she would say; and then she would reach out as if grasping for breath. She would ask, "Pray that I may have patience," and down beside her I asked that she might have patience in that trial. And she said, "It is all right, sir; only I want to suffer patiently for Him who suffered so much for me." The next day when I called again, our sister had gone; and when I talked about the burial, they seemed not to know. Then when I pressed the question to the father, a noble, upright man, he finally confessed that he had been out of work all these years, until the present revival in the iron trade; and they had been so reduced that they could not bury her. Said he, "I cannot bear to have my daughter buried as a pauper. I am an honest man, but I have been unfortunate." There were two boys in that family who worked in the glass works, and a man who visited me said that when they came to partake of their scanty dinner one day, they were overheard to say, "We can't eat it all. Let us divide this piece, and take the other home to father, until he can start out to work to make a living for himself again." Money was raised to bury that beautiful young girl; and when I came to tell the father, he wrung his hands, agonizingly exclaiming, "My child; my child!" Then looking down into the face of the cold, dead form of his daughter, he said, "Never, never, did you disobey me!" Mark it, children; and I said to myself, "Oh, Father, may I be able to say that of my children, should they be laid before me." "Oh," he said, "parson, this is hard trouble!" I said, "Yes." He said, "Yes, that girl always came to meet me; and whether there was anything else in the house or not, she had something for me when I came home." And he said, wringing his hands, "I have no one to help me now." And I said, "Yes; God is our refuge and strength, a very present help in trouble." And then he talked of God as he would speak of his earthly father, and he said, "My trust *is* in the dear God."

I tell you, fellow-workers, as I come through scenes like that, day after day, and then come to such a mount of privilege as this, I feel I cannot make too great sacrifices. If we would be baptized by the Holy Spirit of the Father, we should resolve, as we go down from here, to go down for Christ. I do not believe in conventions for simple talk. I believe in conventions like this, for solid work; men who came to work, and who go back from here to work. May we go down from this place entirely baptized with the spirit of unselfishness in our work for Christ.

We had a delightful season in our committee, with perfect harmony. When at the place of meeting, and I received the letters with the Indianapolis and Brooklyn post-marks, I knew that we would have no opportunity to meet together; but when the brethren said, "Do not be discouraged; we are praying for you;" what help and strength was there, knowing we were bound together in love.

### Higher and Higher.

My closing thought is this: HIGHER AND HIGHER! Some time ago a father sat at the bedside of his sick daughter; and she said, "Lift me up, papa." Then he lifted her up. And she said, "Lift me higher, papa," her voice growing weaker as she said it. He lifted her higher yet; and again she said, "Higher, papa." Then he lifted her as high as he could, and the little voice stopped, and the spirit was gone. She had gone HIGHER. Brethren, let us get up higher, higher in our love for souls, for whom Christ died; and higher in our love for Him who died for them.

We are told that not one sound has ever ceased to vibrate through space; that not one ripple has ever been lost on Life's great ocean. Much more is it true that not one loving thought, or one kind act, or one earnest effort put forth in the name of Jesus, is ever lost in the great ocean of eternity. Then when we come to be gathered home, we will find that

"Work done for God, it dieth not.

"Press on and on; from age to age

This work shall rise.

Though o'er and o'er deeds be forgot,

Work done for God, it dieth not."

May the peace of God abide richly with every one of you. May we, as we separate, feel as we go forth that we are baptized afresh



for our work ; and should we meet no more here, there is no farewell to the Christian ; it is good-bye, and “ God bless.” May we meet in that better land to unite in that chorus, the harmonies of which are blending now with celestial voices, and where there is no discordant note, like sweet bells out of tune ; but where there is perfect harmony, and where the songs are of praise and glory and dominion and power unto Him who has loved and given Himself a ransom for us. May we there unite our voices in praise unto God, unto whom be glory, world without end. Amen and Amen.

The Convention then thrillingly sung “ There’s a land that is fairer than day.” Rev. Dr. SWARTZ, of Harrisburg, Pa., offered prayer, and

#### **The Last Good-Bye,**

The PRESIDENT said: Thanking you very kindly, my beloved brethren and sisters, for your appreciation and kindness to me as your presiding officer, and saying good-bye, I declare this Convention adjourned, to meet at the call of the Executive Committee in 1882.

Thereupon the President pronounced the benediction, and the long-to-be-remembered Convention of so many earnest Sunday-school workers was brought to a close, the delegates bidding each other personal farewells during the singing of the closing voluntary by the excellent Christian choir of the Lewistown church.

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GOD BLESS ALL OUR SUNDAY-SCHOOLS.

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## **ANNOUNCEMENT !**

*I*N accordance with the resolution of the Convention (see page 143), the Lutheran Board of Publication will publish an *Illustrated Infant Sunday-school Paper*, beginning with July, 1880. *Specimens and Prospectus* will be ready June 1, 1880.

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